HOLY BIBLE

THE CASE FOR THE DEUTEROCANON

EVIDENCE AND ARGUMENTS

GARY G. MICHUTA

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PREFACE

IT IS A rare opportunity to make a contribution in Catholic apologetics and I was blessed to be able to do so in the area of the Old Testament Deuterocanon. Before my previous work on the subject, there hadn't been a Catholic book dedicated to the issue of the Deuterocanon since A. E. Breen wrote *A General Introduction to the Study of Sacred Scripture* back in the 1890s.[1] My book, *Why Catholic Bibles Are Bigger: The Untold Story of the Lost Books of the Protestant Bible* (Grotto Press, 2008) proposed an answer to the often asked question, "Did the Catholic Church add these books to the Bible or did Protestants remove them?" The book traced the history of the Deuterocanon from the days of Sirach (ca. 200 BC) up to the First Vatican Council (1870).

After the release of *Why Catholic Bibles Are Bigger,* I moved on to other projects such as *How to Wolf-proof Your Kids: A Guide for Catholic Parents on How to Keep Your Kids Catholic* (Grotto Press, 2010*)* and *Making Sense of Mary* (Grotto Press, 2013), but I never completely escaped the topic of the Deuterocanon. As comprehensive as my book was for its size, there still remained much unexplored territory from a Catholic perspective. From time to time I would stumble upon new information about the Deuterocanon and promptly filed it away for future use. As the file grew, I began to ask myself, "Am I preparing another book on the Deuterocanon?"

The success of *Why Catholic Bibles Are Bigger* also brought with it some very good constructive criticism. The subject of the Old Testament canon is enormous, covering a wide variety of specialized fields. The daunting task of editing, reducing, and summarizing all this material down to a few hundred pages was difficult. Important topics received only a few lines of explanation and less vital points were omitted altogether. Even worse, the winnowing process of editing and re-editing left its share of typos and versification errors. However, the overall feedback was very positive and it assured me that, despite its weakness, the book did serve its purpose.

The *Case for the Deuterocanon: Evidence and Arguments* is more than an attempt to fill in the lacunas of my previous book. It's a different animal. *Why Catholic Bibles Are Bigger* was a historical overview geared towards answering a single question. The

current work is an unbridled apologetic work, which builds a positive case to show that the Deuterocanon is Scripture in its fullest sense.

TAKING THE AFFIRMATIVE?

Anyone familiar with the structure of debate and argument will immediately notice a problem. The *Case for the Deuterocanon* takes the affirmative position. Normally, the innovator, the one who is challenging the *status quo*, is obligated to shoulder the burden of proof not the one that defends it. And since *Why Catholic Bibles Are Bigger* demonstrated that Protestantism, not Catholicism, changed the Christian Bible by reducing the Deuterocanon to mere apocrypha (i.e., human writing incapable of confirming doctrine), the burden of proof should fall upon Protestants to justify their position, not Catholics.

Moreover, assuming the burden of proof is not something to be taken lightly. It's called a *burden* for a reason. Proving something is always harder than poking holes in another person's arguments. That is why debaters often try to push the burden of proof on to their opponents.

Furthermore, it's a very odd task to take on. How does one objectively *prove* something to be Scripture? Scripture isn't constructed. There is no golden list of pre-requisites for a document to meet in order to be considered Scripture. How then can one argue for something being Scripture without appealing to a subjective and arbitrary criterion? The task is complicated even more given the diversity of opinions within Protestantism. How can one construct a positive case that would satisfy most fair-minded non-Catholics?

Why assume the burden of proof and take the affirmative? The answer is ignorance. We have reached a point in history, at least in the United States, where most Protestants are unaware of the Deuterocanon and its background. I'm not talking about its place in ancient Christian history, but even in Protestant history. Many Protestants have never heard of "the Apocrypha" much less know what it is. They assume that their current Protestant Bibles, which omit these books, are identical to the historic Christian Bibles, when in fact it neither matches the Bibles of early Protestantism nor the ancient pre-Reformation Christian Bible.

Since the prospect of a Protestant re-awakening to the "Apocrypha" doesn't seem to be on the horizon, there is every reason to believe that ignorance about the Deuterocanon (which Protestants call "the Apocrypha") will remain unless someone takes on the task of providing a positive case that explains why these books are inspired Scripture, even if it means assuming the unjustified burden of proof.

PROVING SCRIPTURE

The problem still remains: How does one *prove* the inspiration of a book? Many

Protestants (and even some Catholics) have proposed lists of qualities required for a book to be considered inspired Scripture. These lists, however, are little more than the product of their authors' imagination; their criterion is arbitrary and has no real probative power much less any authority to back them.

For the Christian, the ultimate judge on this issue is Jesus Christ and His inspired Apostles. Christ and His Apostles certainly knew which books were inspired and they had divine authority to say so. Moreover, it was the Apostles' duty to ensure that Christ's followers possessed the authentic collection of inspired books as their Scriptures. This collection of sacred writings was given, like a sacred deposit, to the Church. It is *this* collection, not one constructed by some arbitrary set of criteria that will serve as the touchstone for the authentic Christian Old Testament canon.

If one can demonstrate that Jesus and His inspired Apostles bequeathed the Deuterocanon to the Church as inspired Scripture, the case is made. There's no need to jump through arbitrary hoops or anything like that. For the Christian, the question is settled. And that is precisely the path that we will follow in this work, namely, to demonstrate that the Deuterocanon was an authentic member of the original deposit of Scriptures bequeathed to the Church by Christ and His Apostles.

FINAL WORD

I should also point out something that may be obvious. The case presented in this book is my own. I have selected these lines of argumentation because I believe they serve to create a very strong accumulative case for the Deuterocanon. I do not wish to give the reader the impression that it is the only case that can be made. On the contrary, there are many others. For me, the case presented here best explains all the evidence. This is my opinion. I will leave it to others to propose their own cases.

So now, I put forward my case for the reader's consideration. My hope is that *The Case for the Deuterocanon* will spur you, the reader, on to further research and consideration on this very important topic.

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1. Breen, A. E., *An Introduction to the Study of Sacred Scripture*, (Rochester, New York: John P. Smith Printing Company, 1890).

INTRODUCTION

THE THESIS OF this book is to demonstrate that the Deuterocanon is Scripture. But what do we mean by Deuterocanon and Scripture? It's best to begin by defining these key terms.

DEUTEROCANON

The term *Deuterocanon* came about in the sixteenth century. It literally means, "second canon." The "first canon" (or Protocanon) consists of all of the Old Testament books (and sections of books) that Jewish, Catholic, Orthodox, and most modern Protestant Bibles share in common. The "second canon" (or Deuterocanon) consists of those books and sections of books that Catholic and Orthodox Bibles share in common, but are omitted in Jewish Bibles and most modern Protestant Bibles, namely the book of Sirach (sometimes called Ecclesiasticus or Ben Sira), Wisdom (sometimes called the Wisdom of Solomon), Tobit, Judith, Baruch, and First and Second Maccabees. The Deuterocanon also includes two chapters in the book of Daniel, several Greek sections in the book of Esther, and the Epistle of Jeremiah.[2]

SCRIPTURE

The second term to be defined is Scripture. What do we mean by Scripture and how does Scripture differ from any other religious writing?

The Scripture is comprised of those books that have the Holy Spirit as their primary author. The New Testament identifies Scripture as being divinely authored (Acts 1:16, Romans 1:1-2, Hebrews 1:1, 3:7, *etc*.), which distinguishes it from all other writings. As 2 Peter 1:20-21 says, "…[N]o prophecy [of Scripture] ever came through human will but rather human beings moved by the Holy Spirit spoke under the influence of God." Religious literature is therefore divided into two categories: Inspired Scripture ("human [authors] moved by the Holy Spirit") and human writings (authors moved only

by their own will).

Paul confirms this identification of Scripture with inspiration when he wrote:

> "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16).

The word translated "inspired" literally means "God-breathed." When God "breathes into" (Latin, *inspirare*) Scripture, He invests it with divine authority and makes it profitable for teaching, for reproof, for correction, and for training in righteousness. Divine inspiration, therefore, is that which sets Scripture apart from all human writings; it makes a book sacred or holy.

Therefore, when this book argues that the Deuterocanon is Scripture it is arguing that the Deuterocanon is Scripture in its fullest sense, namely, that it has the Holy Spirit as its primary author (it is inspired) and being inspired it is capable of confirming doctrine ("teaching") and refuting opponents (i.e., "for reproof," and "for correction").

In addition to these two key terms, there are a few other terms that need to be defined as well. One common term is "canon" or "canonicity."

CANON

The *canon*, as it is used today, is an authoritative list of the books of Scripture. Since divine authorship is what makes a writing Scripture, the canon of Scripture is largely seen as being *co-extensive* with inspiration. If Holy Spirit inspired a work, it is canonical. If He did not inspire a work (i.e. the Holy Spirit is not its primary author), it is not canonical. The modern definition of canon does not permit categories like "uninspired canonical books" or "inspired non-canonical books." It's either inspired (canonical) or it is not.

This is important to remember because although we today often speak of Scripture in terms of its inspiration or canonicity, the New Testament speaks of Scripture solely in terms of its divine authorship, and not its canonicity. Yes, the word "canon" (Greek, *kanon*) is used in several places in the New Testament, but it is never applied to a list of the books of Scripture.[3] Instead, the New Testament uses the term to mean a rule or practice, such as when Paul wrote:

> "For neither is circumcision anything, nor uncircumcision, but a new creation. And those who will walk by this *rule* (Greek, *kanon*), peace and mercy be upon them, and upon the Israel of God" (Galatians 6:15-16).

Paul is obviously referring to his general rule about the value of circumcision, not the books of the Bible. It is later in Church history, hundreds of years after the New Testament, that the word "canon" began to be applied to the contents of Scripture. Since it is important for our purposes to stay as close to the biblical text as possible, Scripture

will be identified primarily by its inspiration.

APOCRYPHA

The meaning of term "apocrypha" has changed over time. So varied are its meanings that even a brief historical sketch would go beyond the scope of this book.[4] The word *apocrypha* means "hidden" or perhaps "not recognized." It is generally used today to refer to any non-inspired religious writing that is closely associated with Scripture. Since Protestantism rejects the inspiration and authority of the Deuterocanon, they generally call it "Apocrypha."

THE STATUS QUO

Another topic that needs to be addressed is the burden of proof.

What is the *status quo* for Christian Bibles? Christian Bibles from antiquity included the Deuterocanon. The earliest extant complete copies of Scripture, the Great Codices, included the Deuterocanon intermixed with the other books of the Old Testament without distinction or qualification.[5] Moreover, the early Christian fathers, with a few notable exceptions, likewise held the Deuterocanon to be inspired Scripture distinct from works that were truly apocryphal.

The first father to insist that the Deuterocanon was Apocrypha was St. Jerome at the end of the fourth century. The saint's opinion was met with an immediate opposition by way of a series of North African councils that re-affirmed the Deuterocanon as Scripture. Nevertheless, Jerome's opinion continued to circulate in the West through various prefaces that were included in his *Latin Vulgate* (Jerome's new Latin translation of the Bible). By the Middle Ages, the *Vulgate* became *the* Bible translation in the Latin West and his prefaces (along with his other works) became part and parcel of every Bible scholar's education. It is no surprise, therefore, that several prominent medieval Catholic scholars echoed their master's words in their works.

In 1519 the issue of the Deuterocanon once again became prominent when Martin Luther debated the Catholic theologian Johan Eck on the doctrine of Purgatory. Eck cited a number of texts in support of the full Catholic understanding of that teaching including a citation from 2 Maccabees 12:45-46. Luther disputed the interpretation of these passages except for one, Second Maccabees. Instead, Luther refused to admit this book into debate so as to serve as proof because, he claimed, it was not canonical. Eck responded with an appeal to Augustine and various Church councils had affirmed the canonicity of Maccabees. Luther appealed to Jerome. And from that moment on, Protestantism could never permit the Deuterocanon to be anything more than uninspired Apocrypha (i.e., incapable of confirming doctrine) without undermining its historic *raison d'être* for its break with the Catholic Church.[6] St. Jerome, Protestantism, and the

"Apocrypha" were forever linked on the issue of the Old Testament canon.

As this brief outline indicates, the *status quo* is that the deuterocanonical books are authentic and inspired members of the Old Testament and that its rejection as Apocrypha was a later innovation.

Why does this matter? In a perfect world, the burden of proof should rest on the innovator, not the one who defends the *status quo.* Therefore, Protestantism should bear the burden of proof in this case. However, it is not a perfect world and there is so much ignorance and misinformation concerning the Deuterocanon that most non-Catholics have not only forgotten the Deuterocanon's former place in the historic Christian Bible, but even its former place within early Protestant Bibles.

A full history of the Deuterocanon is sufficient to dispel such ignorance, but Christian charity demands that every effort should be taken to help others come to knowledge of the truth. Therefore, *The Case for the Deuterocanon: Evidence and Arguments* will assume the burden of proof and present a positive case that the Deuterocanon is Scripture in its fullest sense.

THE CASE

Now that we've established *what* to prove, let's consider *how* to prove it.

If canonicity is co-extensive with inspiration then we must determine whether the Deuterocanon is inspired (canonical) or not. But can such a thing be demonstrated?

Popular literature and the internet are filled with proposed lists of criteria that a writing must satisfy in order to be considered inspired. Needless to say, their criterion is often arbitrary and lacks any real authority. After all, what makes *their* criteria anymore authoritative than anyone else's criteria? Furthermore, the books of the Bible weren't affirmed because they met some arbitrary criteria; the earliest Christians didn't consult a check list saying, "Well, this document fulfills all of my criteria. It must be inspired." Knowledge of which books are inspired is something that one receives; it is not a do-it-yourself project. But where did the first Christians receive their assured knowledge of which books comprise Scripture? Who infallibly knew which books were inspired and which ones were not? For the Christian, there can only be one answer: Jesus Christ and His Apostles.

Christ knew which books the Holy Spirit authored. No Christian can doubt that. Equally certain is that Christ would have made this crucial datum known to His inspired Apostles, whether through their common practice, verbal instruction, the illumination of the Holy Spirit, or by any combination of these. In turn it was the Apostles' duty to hand on this authentic and normative collection of Old Testament Scripture to the Church (Matthew 28:20). Therefore, the most important question to be answered is: Was the Deuterocanon part of that normative collection of inspired writings? I believe it was and the present work will offer several reasons for my belief.

It is important to note that the case presented in this book does not rest on any one argument, but rather it is an accumulative argument composed of several layers of argumentation and supporting evidence. Each chapter in this book will provide one layer or piece of evidence. Not all the arguments in this book enjoy the same evidentiary value and weight. Some are stronger than others. Some lines of argument provide a direct line of proof while others merely provide corroborating evidence. The true power of any accumulative argument is its combined weight. Just as the observation of any phenomenon from different angles and perspectives will ultimately coalesce to form a single conclusion, I believe that, in the end, you'll find that all of the material ultimately points to a single conclusion: Jesus and His inspired Apostles accepted the Deuterocanon as inspired and normative Scripture and handed it down to the Church as such.

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2. The Epistle of Jeremiah is included in Catholic Bibles as the last chapter of the Book of Baruch (Baruch 6).

3. 2 Corinthians 10:13, 15, 16 and Galatians 6:16.

4. A short discussion of the use of the terms "apocrypha" and "canon" within the early Church and Protestantism can be found in *Why Catholic Bibles Are Bigger*, p. 254 FN 653.

5. That is the codices *Sinaiticus* (Aleph), *Vaticanus* (B), *Alexandrinus* (A), *Ephraemi Rescriptus* (C), and perhaps also the *Codex Basilano-Vaticanus* (N) and *Codex Venetus* (V).

6. The doctrine of Purgatory is necessarily tied to a whole host of other issues such as sanctification, indulgences, the Sacrament of Penance or Reconciliation, the efficacy of good works, and other key issues as well.

CHAPTER 1

NEW TESTAMENT USE

ARGUMENT

Although the mere presence or absence of an Old Testament reference in the New Testament tells us very little about that work's inspired status, *how* it is referenced can tell us a great deal. The New Testament's use of the deuterocanonical books provides probative grounds to believe that it's inspired authors accepted these books as inspired, prophetic, and authentic members of sacred Scripture.

ANALYSIS

How often have you heard the claim that the New Testament *never* references the Deuterocanon? If you're like me, you have probably encountered this claim dozens of times. Not only is it false, but it wasn't even the view of early Protestantism.

Many of the earliest Protestant English translations of the Bible included cross-references in the New Testament to the Deuterocanon (which Protestants call "Apocrypha") and/or cross-references from these books to the New Testament.[7] However, once the "Apocrypha" was removed from Protestant Bibles, the cross-references disappeared as well. In their absence, the myth the "Apocrypha-less" New Testament seems to have taken root. To further bolster this myth, it is often claimed that even though the New Testament is replete with formal quotations like, "It is written…" and "Thus saith the Lord…," it never *formally quotes* the Deuterocanon.

What is often missed is that, although the New Testament does make numerous formal quotations, it formally quotes only a few books. Informal quotations are far more frequent. However, even if one were to combine all the quotes (formal and informal) there still would remain a substantial number of Old Testament books that are never quoted (i.e., Ruth, 1st and 2nd Chronicles, Ezra, Esther, Song of Songs, Ecclesiastes, Lamentations, Ezekiel, and Daniel) and three of these books (Ecclesiastes, Song of Songs, and Esther) do not appear to receive so much as an allusion! What this shows is

that the absence of a quotation, or even an allusion, proves nothing in regards to a book's inspired status. Otherwise, none of these books should be considered Scripture, which is obviously false.

But what would happen if the New Testament did quote the Deuterocanon? Would that prove that the Deuterocanon is inspired Scripture? No, it wouldn't. The New Testament freely quotes (even formally quotes), references, and alludes to books that have never been part of Protestant or Catholic Bibles.[8] If quotation equals inspiration (canonicity) then all Bibles (Protestant, Catholic, Orthodox, and Jewish) are missing several inspired books, which is ridiculous.

Therefore, the mere presence or absence of a text within the New Testament tells us very little about a book's inspired status. However, the argument is *not* that the Deuterocanon is inspired Scripture because the New Testament uses it. That would be silly. Rather, the argument is that the New Testament's use of the deuterocanonical books indicates that the inspired authors considered them to be inspired and authentic members of Sacred Scripture and not human "Apocrypha" (i.e., books having "no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writing"[9]).

With this in mind, let's continue by looking at a few examples.

MATTHEW 27:43

TEXT

> "'He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'"

CONTEXT

The context of Matthew 27:43 is Christ's crucifixion. Those who passed by the cross, in verses 39-40, reviled our crucified Lord saying:

> "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, (and) come down from the cross!"

In verse 41, the chief priests along with the scribes and elders join the crowd's derision. Addressing the crowd, these Jewish leaders said:

> "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him [God] deliver him now if he wants him. For he said, 'I am the Son of God.'"

The taunts of the crowd and the Jewish leaders are similar, yet in some respects very different. The crowd taunted Jesus to save *Himself* as proof that He is the Son of God. The Jewish leaders echoed this jeer, but took it one step further. In verse 43, they called on *Almighty God* to witness to the truth of Jesus' claim: "He trusted in God; let *him* [God] deliver him [Jesus] if *he* [God] wants him [Jesus]. For he said, 'I am the Son

of God.'"

ARGUMENT

The crowd's jeer is based on Jesus' claim, "I can destroy this temple and within three day rebuilt it" (cf. Matthew 26:61, 27:40). But upon what did the Jewish leaders' base their challenge? What supplied the needed expectation that God would indeed deliver and vindicate the true son of God? If their taunt was to have any weight with the crowd, it had to be based on revelation.[10] But which sacred text did the chief priests, scribes and elders base their expectation?

Nearly all Protestant Bibles, early and modern, provide a cross-reference from Matthew 27:43 to Psalm 22:8 [9]. The passage reads:

> "You relied on the LORD—let him deliver you; if he loves you, let him rescue you."

Does this verse provide the necessary divine warrant for Matthew 27:43? Psalm 22:8 [9] does have some points of contact with Matthew 27:43, but it omits the very point that the Jewish leaders' were asserting, namely, God's vindication of Christ's claim to be His Son. Psalm 22 says nothing about the Son of God.

Some Bibles, including several early Protestant Bibles, provide an additional cross-reference.[11] This cross-reference is to Wisdom 2:18, which reads:

> "For if the just one be the son of God, he [God] will defend him and deliver him from the hand of his foes."

The conditional clause is important: "For *If* the just one be the son of God… [God] will defend him and deliver him…." Wisdom 2:18 provides precisely what is missing in Psalm 22:8 [9] - the statement that God will vindicate His Son by delivering Him from His foes, which is exactly what the chief priests, scribes, and elders asserted.

THE SACRED STATUS OF THE BOOK OF WISDOM

The weight of the Jewish leaders' taunt depends entirely upon the sacred status of the text referenced. Anything less than a divine promise would make their words seem ridiculous. Put yourself in the sandals of these Jewish leaders. You have before you a man that you believe to be a false messiah. The crowd is jeering Him and you have a chance to deliver the deathblow, a final public *coup de grace,* to discredit Jesus and His followers once and for all. What do you do? Do you reference an apocryphal text that no Jew accepts or an authoritative inspired text to discredit Him? If you chose the former (using human apocrypha) you would have not only failed to discredit Jesus, but you would have discredited yourself in the process. Indeed, your choice would have been so bad that it could backfire. Think about it. You have before you a prime opportunity to

discredit Jesus as a false messiah and the best you can come up with is a reference to an apocryphal work? Surely the sane choice would be to appeal to an authoritative inspired text, so that when God failed to rescue Jesus, your point would be made, the case closed, and the Christian cause would have been definitively debunked.

CONCLUSION

These leaders were wicked, not stupid. The chief priests, scribes, and elders (and as well as the crowd), therefore, must have seen the Book of Wisdom as a prophetic and authoritative source capable of providing the divine warrant necessary to discredit Jesus.[12]

Both Catholic and several early Protestant Bibles affirm that Wisdom 2:18 was their source. Really, there is no other candidate. No other Old Testament text (in Greek or Hebrew) provides the needed promise. Only a sacred revelatory text would suffice to make the chief priests, scribes, and elders taunt in any way valid. Therefore, the New Testament shows that the book of Wisdom was considered divinely inspired and authoritative Scripture by the Jews at the time of Jesus Christ. Furthermore, Matthew's inclusion of this taunt in his Gospel suggests that he too expected his original Jewish-Christian readers to have understood the use of the text in Wisdom and seen its importance as well.

HEBREWS 11:35

TEXT

> "Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection…"

CONTEXT

The eleventh chapter of Hebrews provides a list of examples of the "men of old," who, through supernatural faith, were looking for a heavenly homeland (Hebrews 11:1-2, 39-40).

They appear in Hebrews 11 in the following order:

Abel	Genesis 4:4	Hebrews 11:4
Enoch	Genesis 5:21-24	Hebrews 11:5
Noah	Genesis 6:13-22	Hebrews 11:7
Abraham	Genesis 12:1-4, 8; 13:3, 18, 18:1-9	Hebrews 11:8-12, 17-19.
Sarah	Genesis 17:19, 18:11-14, 21:1	Hebrews 11:11

Isaac	Genesis 22:1-10, 21:12, 27:27-29	Hebrews 11:19
Jacob and Esau	Genesis 27:27-29, 48:1, 5, 16, 20	Hebrews 11:20-21
Joseph	Genesis 50	Hebrews 11:22
Moses	Exodus 2:2, 10-11, 15	Hebrews 11:23-39
Joshua	Joshua 6:20	Hebrews 11:30
Rahab	Joshua 2:9ff, 6:23	Hebrews 11:31
Gideon	Judges 6-7	Hebrews 11:32
Barak	Judges 4-5	Hebrews 11:32-34
Samson	Judges 13-16	Hebrews 11:32-34
Jephthah	Judges 13-16	Hebrews 11:32-34
David	1 Samuel 16, 17ff; 2 Sam 8, 10ff	Hebrews 11:32-34
(Daniel)	Daniel 6:22	Hebrews 11:33
(The Three Youths)	Daniel 3:23ff	Hebrews 11:34
(Elijah)	1 Kings 17:23	Hebrews 11:35, 38
(Elisha)	2 Kings 4:36	Hebrews 11:35
(Maccabees)	2 Maccabees 6:19, 22, 28; 7:7,9,14	Hebrews 11:35
(Jeremiah)	Jeremiah 20:2; 37:15	Hebrews 11:37, 38
(Zechariah, son of Jehoiada)	2 Chronicles 24:20–22	Hebrews 11:37
(Isaiah)	Jewish tradition / The *Ascension of Isaiah* 5:1-14	Hebrews 11:37
Misc. Prophets	1 Kings 18:4	Hebrews 11:38

The Letter to the Hebrews is not compiling a *secular* history, but it is expounding on the *sacred* history of the Jews. Its focus is on the "men of old" who persevered in faith with a view to obtaining a heavenly homeland.

ARGUMENT

Hebrews 11 presents examples of men and women who lived out their supernatural faith in Sacred Scripture. Included among these people of faith are the Maccabean martyrs, as described in the deuterocanonical book of Second Maccabees. Therefore, the inspired author's Bible included the book of

Second Maccabees, which he considered to be an authentic member of sacred Scripture.

BIBLICAL EXAMPLES

Where did the inspired author of Hebrews find these examples of supernatural faith? Was it from his own personal recollection or Jewish folklore or did he choose them from a specific source?

Three times in the same chapter, the author states that the characters mentioned were "attested to" or "gained a testimony" somewhere:

> "…for by it the men of old *gained approval* [*obtained a good testimony*]" (Hebrews 11:2).
>
> "…for he *obtained the witness* that before his being taken up he was pleasing to God" (Hebrews 11:5).[13]
>
> "And all these, having *gained approval* [*obtained a testimony*] through their faith, did not receive what was promised…" (Hebrews 11:39).

Where are these heroes' faith "attested?" Given that (1) The chapter is recounting *sacred* history (concerning supernatural faith), not *secular* history, (2) Hebrews explicitly states three times that these men and women are "attested to" somewhere, and (3) the order given roughly corresponds to the order that they appear in Scripture, there is little reason to doubt that the characters mentioned came from Sacred Scripture. More specifically, they came from an ancient Greek translation of the Old Testament known as the Septuagint or LXX.[14]

THE MACCABEAN MARTYRS

Among these biblical characters, we find the following: "…and others were tortured, not accepting their release, so that they might obtain a better resurrection…" (Hebrews 11:35). Who were these Jewish martyrs?

Hebrews 11:35 provides three identifying marks or traits: (1) they were Jews that were tortured, (2) they did not accept release [from torture], and (3) the motivation for choosing martyrdom was so that "they might obtain a better resurrection."

Who in the Protestant Old Testament fulfills all three traits? The answer is no one. However, there are several characters in Second Maccabees that satisfy all three.

In the sixth chapter of Second Maccabees, we find two examples of Jews who were (1) tortured and (2) refused release:

> 2 Maccabees 6:22-23, "*…so that by doing this he might be saved from death*, and be treated kindly on account of his old friendship with them…É But he made up his mind in a noble manner… so he declared that above all he would

be loyal to the holy laws given by God."

> 2 Maccabees 6:30, "When he was about to die under the blows, he groaned aloud and said: 'It is clear to the Lord in his holy knowledge that, *though I might have been saved from death*, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him."

We also find in the following chapter two examples of those who accepted martyrdom explicitly for sake of the Resurrection:

> 2 Maccabees 7:9 – "And when he was at his last breath, he said, 'You accursed wretch, you dismiss us from this present life, but the King of the universe *will raise us up to an everlasting renewal of life*, because we have died for his laws.'"

> 2 Maccabees 7:14 – "When he was near death, he said, '*One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him*. But for you there will be no resurrection to life!'"

No other individual or group of individuals in the Protestant Old Testament fulfills all three traits, unless your Protestant Bible includes the "Apocrypha."

The reference to the Maccabean martyrs in Hebrews 11:35 is not a general recollection, but a description was taken directly *from the text* of Second Maccabees. We know this because Hebrews 11:35 uses a rather unique word (*tympanizō*) to describe these martyr's torture. In the Greek Septuagint (LXX), this word commonly refers to drumming or beating a musical instrument (*e.g.*, 1 Samuel 21:13 [14] LXX). Only three times the entire Greek Bible is this word (*tympanizo*) used to describe torture, twice in Second Maccabees (2 Maccabees 6:19, 28) and once in Hebrews 11:35. Not surprisingly, both instances in Second Maccabees refer to the torture of the Maccabean martyrs mentioned above:

> 2 Maccabees 6:19 – "But preferring a glorious death to a life of defilement, he spat out the meat, and went forward of his own accord to the instrument of torture [*to tympanon*].

> 2 Maccabees 6:28 – "…and I will leave to the young a noble example of how to die willingly and generously for the revered and holy laws." He spoke thus, and went immediately to the instrument of torture [*to tympanon*]."

Additionally, Hebrews 11:36 uses the word translated "cruel mocking" (Greek, *empaigmon*), which is also used to describe the afflictions of the Maccabean martyrs:

> 2 Maccabees 7:7, "When the first brother had died in this manner, they brought the second *to be made sport of* [*empaigmon*]. After tearing off the skin and hair of his head, they asked him, 'Will you eat the pork rather than have your body tortured limb by limb?'"

Given that the Maccabean martyrs fulfill all three identifying traits listed in Hebrews 11:35 and the linguistic contacts of *tympanizō* and *empaigmon* with Second Maccabees, there can be no doubt that Hebrews 11:35 is referencing the Maccabean martyrs *as described in the deuterocanonical book of Second Maccabees*. Several early Protestant Bibles recognized this by placing a cross-reference to Second Maccabees for this passage.[15]

THE STATUS OF SECOND MACCABEES

What does Hebrews 11:35 tell us about Second Maccabees? The context and subject matter of Hebrews 11 indicates that the characters listed as having supernatural faith came from sacred Scripture. This point is made more certain by the author's repeated statement that these "men of old" were "attested to" (Hebrews 11:2, 5, 39).

The inclusion of the Maccabean martyrs *within this context* shows that they were also "attested to" in the author's copy of sacred Scripture. Therefore, the inspired author's Bible included Second Maccabees and his appeal to them shows his tacit approval for the book as authentic Scripture. Otherwise, we would be left with the rather bizarre scenario of the inspired author inserting, in this one verse, a reference to non-biblical characters as examples of supernatural faith for Christians to follow. Not only would a non-biblical character not fit within the overall context and structure of Hebrews 11, but it would contradict the inspired author's repeated assertion that these "men of old" were "attested to."

CONCLUSION

Hebrews 11:35 shows us that the normative Christian Old Testament included Second Maccabees. Moreover, it also shows us something else. The Protestant Old Testament begins with the book of Genesis and ends with Malachi (modern Rabbinical Bibles begin with Genesis and end with Second Chronicles). The inclusion of Second Maccabees, *within the context of chapter 11,* shows that the author of the Letter to the Hebrews' Bible began with Genesis (Hebrews 11:4-22) and ended with Second Maccabees (Hebrews 11:35), which corresponds to the first and last books of the Catholic Bible.

OBJECTIONS AND ANSWERS

OBJECTION #1: Hebrews 11 also uses non-biblical sources. Hebrews 11:37, for example, uses the pseudepigraphic book *the Ascension of Isaiah* when it speaks of those who were "sawn in two." Therefore, if Second Maccabees is Scripture because it is found in Hebrews 11:35, the *Ascension of Isaiah* should be considered Scripture because it is found in Hebrews 11:37, which is obviously wrong.

REPLY TO OBJECTION #1: The point is not that Hebrews 11 uses only biblical

sources, but that it uses only biblical *characters*. Even if Hebrews 11:37 did take its information from *Ascension of Isaiah* to describe the death of the prophet Isaiah, which is certainly disputable, the fact remains that the prophet Isaiah is a biblical *character*. The introduction of non-biblical *characters* that are nowhere attested to in Scripture would cause, in the context of Hebrews 11, a rather sharp and unwarranted disjuncture from the rest of the text and be in contradiction to its earlier claim that those listed were "attested to."

OBJECTION #2: Your distinction between the use of non-biblical *sources* versus non-biblical *characters* is an *ad hoc* attempt to avoid a major flaw in your argument. You have no justification for making such a distinction and the only reason you make it is to save your argument from proving too much (i.e., showing that the *Ascension of Isaiah* was also part of the author's Bible).

REPLY TO OBJECTION #2: The Epistle itself supplies more than enough justification for such a distinction. Hebrews is not listing sources, but people. Hebrews 11:2 is very important in this regard. It says, "For by it the men of old gained approval" (NASB) or "Indeed, by faith our ancestors received approval" (NRSV). Hebrews is holding up examples of *men and women* who by faith gained approval. Each example in Hebrews 11:4, 5, 7, 8, 17, 20, 21, 22, 23-24, and 31 begins with "By faith, so-and-so…[did something]." Verses 32-33 marks a transition where for brevity sake the author only lists their names and then in verses 33-37 he mentions only their exploits assuming that his readers would know the "men of old" or "ancients" he was describing. Hebrews 11:39 concludes, "*And all these*, having gained approval through their faith, did not receive what was promised" (NASB). What does "all these" refer to? It's not books. It's people, biblical characters. All these characters comprise the "great cloud of witnesses" spoken of in Hebrews 12:1. Therefore, the Epistle to the Hebrews focuses on characters (and as we've seen from the context *biblical* characters) who exhibited supernatural faith, not sources.

Then why discuss Second Maccabees? First, it is to establish that Hebrews 11:35 is specifically referencing the Maccabean martyrs. Second, it shows that Hebrews 11:35 is not a vague recollection about these ancients, but rather its author took his description from the text of Second Maccabees. Once these two points are established, the conclusion naturally follows: Hebrews considered the Maccabean martyrs to be biblical characters. Therefore, the Maccabean martyrs must have been in the inspired author's Bible. We then may ask the question: If the Maccabean martyrs were in the inspired author's Bible, *where* were they found? Since Hebrews 11:35 was dependent upon Second Maccabees, we have no reason to doubt that his Bible included Second Maccabees.

HEBREWS 1:3

TEXT

> "…[The Son] is the refulgence of his [the Father's] glory, the very imprint of his being, and who sustains all things by his mighty word. "

CONTEXT

Hebrews begins recounting how God had once communicated with His people, but now has definitively spoken in His Son:

> "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world" (Hebrews 1:1-2).

It continues with a short reflection on the pre-incarnate Son and His relation to the Father:

> "[He] is the refulgence of his glory, the very imprint of his being, who sustains all things by his mighty word" (Hebrews 1:3).

After He had accomplished purification from sins, Christ is seated at the right hand of the Father. From there, the epistle enters into an extended argument concerning Christ's superiority to the angels (Hebrews 1:4-14).

ARGUMENT

> Hebrews 1:3 shows a clear literary and linguistic dependence on Wisdom 7:26 for its description of the relationship of the Son to the Father. The use of the deuterocanonical book of Wisdom to formulate such a precise and incredibly important Christological doctrine, which can be known only through divine revelation, shows that the author of Hebrews believed the Book of Wisdom to be capable of confirming Christian doctrine (i.e., inspired).

ANALYSIS

The literary points of contact between Wisdom 7:26 and Hebrews 1:3 can be seen by comparing their respective contexts. For example, both texts address similar subject matter, namely the revelation of the Son, Who is the power and Wisdom of God (1 Corinthians 1:24).

Both contexts speak about God's revelation through the prophets. Hebrews 1:1 discusses how God spoke to the prophets of old and definitively in His Son. Likewise Wisdom 7:27 talks about how the Wisdom of God (i.e., the Son, 1 Corinthians 1:24) "produces prophets and friends of God."

Both contexts address the role of God's Wisdom / the Son in the creation of the world. God made the world through His Son (Hebrews 1:2) and God's Wisdom is "the artificer of all" (Wisdom 7:22) and orders all things (Wisdom 8:1).

Both contexts address God's continuing governance of the whole of creation through His Son (Wisdom). The Son "upholds all things by the word of His power" (Hebrews 1:3) and God's Wisdom "…renews everything while herself perduring" (Wisdom 7:27) and "reaches from end to end mightily and governs all things well" (Wisdom 8:1).

Hebrews 1:3 describes the relationship between the Father and the Son using the analogy of brightness to light. The Son is the "refulgence" or "brightness" of the Father's glory. Wisdom 7:26 uses the exact same analogy when it speaks of the relationship between God and His Wisdom as the "refulgence" or "brightness" of God's eternal light (Wisdom 7:26).

Linguistic points of contact are also present. For example, Hebrews 1:1 says, "… for God speaking in many (*polumerōs*) and various ways through the prophets." A similar word is also used to describe God's Wisdom as "a spirit intelligent, holy, unique, Manifold (Greek *polymerōs*), subtle…" (Wisdom 7:22).

Even more striking and important to our argument is the word chosen to describe the relationship between the Son and the Father. He is the "…refulgence (Greek, *apugasma*) of his [the Father's] glory." This Greek word is used in only one other verse in the entire Greek Bible, Wisdom 7:26, where it is used to describe the relationship between God and His Wisdom. God's Wisdom is "…the refulgence [*apugasma*] of eternal light, the spotless mirror of the power of God, the image of his Goodness."

The combination of these literary and linguistic contacts cannot be coincidental. They clearly indicate a dependency on Wisdom 7:26. Several early Protestant Bibles also noticed this connection and placed cross-references between Hebrews 1:3 and Wisdom 7:26.[16]

THE STATUS OF THE BOOK OF WISDOM

There is more here than the New Testament borrowing from a "non-scriptural" source. The formulation of the relationship of the pre-incarnate Son to the Father requires the utmost precision; the slightest distortion in this formulation would affirm one of dozens heretical beliefs about Christ. Wisdom's analogy of brightness to light (Wisdom to God) has the doctrinal fine-tuning necessary to explain Christ's relationship to the Father. Moreover, Hebrews application of Wisdom 7:26 shows that the inspired author believed Wisdom was indeed capable of confirming doctrine.

OBJECTIONS AND ANSWERS

OBJECTION #1: The claim that Wisdom 7:26 provides something that can only be known through revelation is not true. Paul approvingly quotes pagan sources who describe God. For example, he quotes the pagan poets Aratus, Cleanthes, and

Epimenides, who said "In him we live and move and have our being," and "For we too are his offspring" (Acts 17:28), yet no one believes that these pagan writings are Scripture. Therefore, Hebrews' use of Wisdom 7:26 proves nothing.

REPLY TO OBJECTION #1: God's "invisible attributes of eternal power and divinity" can be known and understood by observing creation (Romans 1:20) as the quotation from the pagan poets and philosophers prove. However, the inner life of the Trinity cannot be deduced from created things. It can only be known through divine revelation (Matthew 11:27, John 1:18). Hebrews' use of Wisdom to formulate that relationship shows that the inspired author believed that Wisdom was capable of confirming this revealed truth.

JOHN 1:1-2, 10-11, 14

TEXT

> "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being…He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him…And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

CONTEXT

John begins his Gospel with a prologue that describes the pre-Incarnate Word: The Word was with God and the Word was God, all things were created through the Word, and the Word became flesh and dwelt among men.

The casual Bible-reader may know that John's prologue uses several elements that are found in the Old Testament, especially the eighth chapter of Proverbs. What one may not know is that several elements are also found in the twenty-fourth chapter of the deuterocanonical book of Sirach. Let's compare six points of contact between John 1:1-3, 14 and Proverbs 8 and Sirach 24 LXX.

1) JOHN BEGINS HIS PROLOGUE WITH THE WORD "IN THE BEGINNING…" (JOHN 1:1).

A similar reference to the first words of Genesis is found in Proverbs 8:22 [23], "The LORD possessed me at the beginning of his ways…"

Sirach 24:9 says, "Before all ages, in the beginning, he created me, and through all ages I shall not cease to be."

2) JOHN CALLS OUR PRE-INCARNATE LORD "THE WORD."

Sirach 24:3 describes God's Wisdom as His creative Word at the beginning of Genesis, "From the mouth of the Most High I came forth and covered the earth as a cloud."

3) JOHN 1:1 STATES THAT "…THE WORD WAS WITH GOD."

Proverbs 8:30 "Then I was beside Him, as a master workman; And I was daily His delight, rejoicing always before Him…"

Sirach 24:4 "In the highest heavens did I dwell, my throne on a pillar of cloud" (compare Psalm 99:7 [98:7 LXX]).

4) JOHN 1:2-3 DESCRIBES HOW ALL THINGS CAME INTO BEING THROUGH THE WORD / WISDOM.

Both Proverbs 8 and Sirach 24 describe God's Wisdom's role in creation.

5) JOHN 1:4-10 DESCRIBES HOW THE WORD CAME TO MEN.

Proverbs 8:31 "Rejoicing in the world, His earth, And having my delight in the sons of men."

Sirach 24:7-8 "Among all these I sought a resting place; in whose inheritance should I abide? Then the Creator of all gave me his command, and he who formed me chose the spot for my tent, Saying, 'In Jacob make your dwelling, in Israel your inheritance.'"

6) JOHN 1:14 DESCRIBES THE INCARNATION OF CHRIST AS BEING TABERNACLED: "AND THE WORD BECAME FLESH, AND DWELT [GREEK, TABERNACLED] AMONG US."

Sirach 24:8 "Then the Creator of all gave me his command, and he who formed me *chose the spot for my tent* [literally "my tabernacle"], Saying, 'In Jacob make your dwelling [make the tabernacle], in Israel your inheritance."

ARGUMENT

John used the deuterocanonical book of Sirach to construct several important statements in the Prologue of his Gospel. These statements concern things that can only be known through divine revelation (*i.e.*, our pre-incarnate Lord, His relationship to the Father, His divinity, and the Incarnation itself). Therefore, John must have considered Sirach to contain divine revelation capable of

confirming doctrine.

DEPENDENCY ON SIRACH

Aloys Grillmeier in his monumental work *Christ in Christian Tradition: From the Apostolic Age to Chalcedon (451)* states that, "So strong is the similarity between the Johannine prologue and Prov. 8 and Ecclus. 24 that one can speak of a literary dependence."[17] In other words, the unique points of contact between Proverbs 8, Sirach 24, and John 1 are too numerous to be explained away as mere coincidence, rather they show that John used these texts to construct his prologue.

When one compares the different contributions taken from Proverbs 8 and Sirach 24, it appears that Sirach may have made the more substantial contribution of the two by providing two very important elements that are absent in Proverbs.

The first and most significant contribution is the identification of the Son as God's "Word" (Greek, *logos*). Nowhere in Proverbs 8 is God's Wisdom described in this way, yet "the Word" is the centerpiece to John prologue. Sirach and John both treat the Word in the same way. Both texts make clear allusions to Genesis 1.[18] And both Sirach and John go beyond the text of Genesis in the same way. In Genesis, God's Word appears to be an impersonal creative utterance. For Sirach and John, however, that Word is a person. Sirach personifies God's Word (Wisdom) by speaking in the first person, "From the mouth of the Most High *I* came forth…" He didn't say, "… *it* came forth…"

The second contribution concerns God's Word dwelling in a tent or tabernacle. John states that the Word became flesh and "dwelt" among us (John 1:14). The word translated "dwelt" is literally "tabernacled" or "pitched His tent" (Greek, *skēnoō*). Proverbs 8 speaks only in a general fashion (Proverbs 8:31). It says nothing about being "tabernacled." Sirach 24:7-8, however, is quite specific about God's Wisdom dwelling in a specific location and in two consecutive verses, it speaks about Wisdom being tabernacled among men: "…[H]e who formed me chose the spot for my tent [skene], Saying, 'In Jacob make your dwelling [kataskēnoō]…"[19]

WISDOM AND JOHN

Sirach isn't the only Deuterocanonical book to provide a background text for John. The Book of Wisdom also makes a contribution in John 1:14, which reads:

> "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten (*monogenēs*) from the Father…"

John states that the Word (God's Wisdom) became flesh, "tabernacled" among us, and that the Word is the "only-begotten" of the Father. Where in the Old Testament did John get this idea? There is no text in the Protestant Old Testament that identifies God's Wisdom as being "only-begotten" of God unless your Bible included the

deuterocanonical book of Wisdom, which states:

> "For Wisdom, the artificer of all, taught me. For in her is a spirit intelligent, holy, unique [*monogenēs*], manifold…"

Here God's Wisdom is wholly "unique" or "only-begotten," the exact same Greek word John uses to describe God's Word in John 1:14, He is the "only-begotten" of the Father.

Like Sirach, Wisdom also identifies God's Wisdom with His Word by placing God's Wisdom (Greek, *sophia*) with His creative Word (Greek, *logos*) in a synonymous parallel in Wisdom 9:1b-2a.[20]

CONCLUSION

John's use of Proverbs, Sirach, and Wisdom indicates that he believed these texts to be inspired and capable of confirming doctrine, especially in light of the doctrinally sensitive nature of his prologue.

MATTHEW 22:23-34 (MARK 12:18-27, LUKE 20:27-40)

TEXT

> "On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, asking, 'Teacher, Moses said, 'If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.' 'Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; so also the second, and the third, down to the seventh. 'Last of all, the woman died. 'In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.' But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures nor the power of God. 'For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 'But regarding the resurrection of the dead, have you not read what was spoken to you by God: I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living.' When the crowds heard this, they were astonished at His teaching."

ARGUMENT

The Sadducees challenged Jesus with a conundrum based on what would happen at the Resurrection to a woman who remained childless through seven marriages to seven brothers. The conundrum attempts to pit the Law of Moses against the Resurrection. The challenge may also have another twist in that it

proposes a scenario that is found in the Book of Tobit. By using this example as their minor premise, they may have wished to force Jesus to reject their minor premise as absurd (thus rejecting Tobit) or admit that the Resurrection, in light of Tobit's scenario and the Law of Moses, is absurd. The conundrum, therefore, suggests that the Sadducees believed that Jesus accepted Tobit as Scripture.

ANALYSIS

It is generally believed that the Sadducees only accepted the first five books of the Bible.[21] As a result, they did not accept the Resurrection, which is more explicitly taught in the Prophets and later writings (Matthew 22:23, Mark 12:18, Luke 20:27, and Acts 23:8). In Matthew 22:23-34, the Sadducees propose a scenario where the Law of Moses seems to reduce the Resurrection to absurdity. Moses commanded that if a man dies with no children his next of kin should marry and raise children for his brother (Deuteronomy 25:5-6 and Genesis 38:8). What if seven brothers married the same woman and each died without any offspring? At the Resurrection, whose wife (according to the Law of Moses) would she be since all were married to her?

The Sadducees' test case is odd to say the least. Why propose seven brothers each marrying the same women and dying without offspring when only two brothers would suffice? The number is so improbable that it would open the door for Jesus to quite legitimately retort: "Show me such a woman and I will answer your question." Why did the Sadducees use such an outlandish scenario? Why open themselves up to ridicule and a well-justified dismissal?

Perhaps this seemingly impossible scenario of seven childless brothers wasn't so impossible. If Jesus said, "Show me such a woman and I will answer your question," the Sadducees could have opened the deuterocanonical Book of Tobit and said, "See, it says right here in *your* Scriptures, Sarah, Raguel's daughter, married seven of her kinsmen and they all died childless (Tobit 3:8, 15)."

The Book of Tobit turns what otherwise would have been an outlandish scenario into a brilliant trap. Jesus would either have to repudiate Tobit as a fable and demand a real example or accept the seven dead brothers scenario and tacitly admit that the resurrection doesn't square with the Law of Moses.

Of course, Jesus didn't fall for the trap. He didn't say, "You fools! Don't you know that Tobit is apocrypha?" Rather, He replied, "You are mistaken, not understanding the Scriptures nor the power of God" (Matthew 22:29). He then shows that they incorrectly understood how life will be like at the Resurrection with people neither marrying nor being given in marriage.

CONCLUSION

The Sadducees could have either used a hyperbolic example as a test case or they used the example of Sarah in Tobit. If the former, their argument is quite weak and it would have been very easily and rightly dismissed. Such a weak argument, however, hardly accounts for why the Pharisees seemed to think Jesus' refutation of the Sadducees was something of an achievement (Matthew 22:34, Mark 12:28, Luke 20:39-40). But if the Sadducees were referring to Tobit, their example cannot be dismissed without calling into question the book of Tobit, in effect pitting one Scripture against another. Jesus, however, never contests the viability of a woman remaining childless through seven marriages to seven brothers nor does He distance Himself from Tobit. Rather, He addresses the nature of the Resurrection head on and provides a proof for the Resurrection from the Law of Moses.

HEBREW 4:12-13

TEXT

> Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do (Hebrews 4:12-13).

CONTEXT

What or who is the "word of God" in Hebrews 4:12-13? A common misinterpretation of this passage is that the "word of God" is Scripture, so that when Scripture is read the word of God pricks the soul and convicts the reader of sin. Verse 13, however, demonstrates that the "word of God" is Christ, not Scripture:

> "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

Obviously, this verse refers to a person. The Bible does not have sight (so that no creature can be hidden from it) nor does it have eyes before which "all things are open and laid bare" nor is Scripture the one "with whom we have to do." All this refers to the Jesus Christ, who is the Word of God (John 1:1).

Although it is a incorrect to see the "Word of God" as Scripture in this passage, it is understandable given its unusual description of Christ's effectiveness being "sharper than a two-sword" and "penetrating even between soul and spirit, joints and marrow." We normally don't speak about Christ in this fashion. In fact, this description seems downright odd. Where did the author of Hebrews find these images for Jesus? The source appears to be the Book of Wisdom (Wisdom 7:23-24, 18:14-15 [15-16]).

ARGUMENT

The inspired author of Hebrews uses Wisdom 7:23-24 and 18:14-15 [15-16] to assert Christ's omniscience showing that he believed that the book of Wisdom is capable of confirming doctrine.

ANALYSIS

Wisdom 18:14-15 [15-16] reads:

> "Your all-powerful word [Greek, *logos*] from heaven's royal throne bounded, a fierce warrior, into the doomed land, bearing the sharp sword of your inexorable decree. And as he alighted, he filled every place with death; he still reached to heaven, while he stood upon the earth."

Notice the points of contact between Wisdom 18:14-15 [15-16] and Hebrews 4:12. The subject of both texts (Hebrews 4:12, Wisdom 18:15) is the "Logos," the Word of God. Both texts speak of God's Word as a personified, active, intelligent agent, and not an abstraction. Both texts describe the Word's actions using the metaphor of a sword. Finally, both texts concern the execution of God's judgment (personal judgment in Hebrews, judgment on Egypt in Wisdom) through His Word.

Commentators generally point to a number of other passages that seem to use one or two similar images in the Old Testament (e.g., Deuteronomy 32:39-43, Isaiah 49:2, 55:10-11, Proverbs 5:4). However, *all* of these points of contact are present in two consecutive verses in Wisdom 18.

Hebrews 4:12 also alludes to Wisdom 7:23-34 when it describes God's Word as "penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."

Wisdom 7:23-24 teaches that God's Wisdom is:

> …all-powerful, *overseeing all*, and *penetrating through all spirits that are intelligent*, pure, and altogether subtle. For wisdom is more mobile than any motion; because of her pureness she *pervades and penetrates all things*.[22]

Wisdom is said to be "overseeing *all*," not unlike Hebrews 4:13 description of all things laid bare and open to the eyes of Christ. God's Wisdom also penetrates and pervades all things and all intelligent spirits, which is similar to the metaphor of the Word of God penetrating between joints and marrow and the thoughts and reflections of the heart.

These literary and linguistic similarities are too numerous to be coincidental. In fact, these (and other parallels) led the Protestant theologian Edward H. Plumptre to speculate that the same author wrote both the Epistle to the Hebrews and Wisdom.[23] Plumptre was wrong, of course, but his error illustrates just how strong Hebrews' dependency on Wisdom truly is.

CONCLUSION

Hebrews 4:12-13 provides yet another example of how the Epistle to the Hebrews uses the Deuterocanon as inspired and authentic members of Scripture since it uses Wisdom to confirm and establish omniscience (all-knowing) of the Son. A purely human apocryphal document is incapable of doing this. Therefore, the author of Hebrew must have accepted Wisdom as an inspired and authoritative text.

SECONDARY ARGUMENT - APPLICATION OF TEXTS

The New Testament, without directly quoting a passage, sometimes applies aspects of Old Testament texts (whether verbal or thematic) to persons, places, or things in order to illuminate a deeper meaning. Paul, for example, said, "For I could wish that I myself were accursed and separated from Christ for the sake of my brothers, my kin according to the flesh" (Romans 9:3). By applying the thematic elements from Exodus 32:32 to himself, Paul likens his actions to that of Moses since Moses also was willing to be cursed ("blot me out of your [God's] book [of life]…") for the sake of his kinsman. By using the Old Testament in such a way, Paul leads the reader into a deeper insight into his own ministry. Such applications presume that the original source (in this case, Moses in Exodus 32) is well-known, accepted, and has some religious gravity so as to supply the contemporary example (i.e., Paul's ministry) with the needed depth and significance.

Examples such as these do not demonstrate that the original source *must be* divine Scripture. However, it does point in that direction. Therefore, the following text is proposed as a secondary argument in favor of the Deuterocanon.

JOHN 6:35

TEXT

> "Jesus said to them, 'I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst'" (John 6:35).

THE ARGUMENT

> Christ applies Sirach 24:19-22 to Himself to both identify and distinguish Himself from God's Wisdom written in the Law. This use suggests that Sirach was well known, accepted, and possessing some religious gravity for it to be used in such a way. Therefore, Christ's use could be seen as tacit approval of Sirach.

ANALYSIS

Speaking in the voice of God's Wisdom, Sirach 24:19-22 [18-22] reads:

> "Come unto me, all ye that be desirous of me, and fill yourselves with my fruits…They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. All this is true of the book of the Most High's covenant, the law which Moses commanded us as an inheritance for the community of Jacob." (Sirach 24:19-23 [18-22]).

The readers of Sirach are beckoned to come to God's wisdom and study the law of Moses. By "eating" and "drinking" of the law, they will hunger and thirst for more wisdom. Jesus takes Sirach 24:19-23 [18-22] and uses it to contrast Himself, God's Word incarnate, with God's word in the Law. Those who come and study God's word in the Law will desire more (i.e., remain hungry and thirsty), but those who come and believe in Jesus, God's Word made flesh, will be totally satisfied (never hunger, never thirst).

CONCLUSION TO THE SECONDARY ARGUMENT

Our Lord's use of Sirach to expound and illuminate that He is the very embodiment of God's Wisdom accords Sirach a certain amount of authority. Jesus statement assumes that His audience knew Sirach 24:19-23 [18-22] and understood the comparison and contrast being made.[24]

This text is put forward as a secondary argument because it only shows that Sirach was well-known and accepted, but it doesn't establish whether or not Sirach was considered sacred and inspired. But given that Sirach received qualified acceptance within rabbinical Judaism and its acceptance by early Christians, the passage serves as corroborating evidence that Christ and His Apostles accepted it as inspired Scripture.

WHAT DOES THE NEW TESTAMENT TELL US ABOUT THE DEUTEROCANON?

Jesus and the writers of the New Testament accepted the Deuterocanon as prophetic and authentic members of Scripture. The chief priests, scribes, and elders' use of Wisdom 2:18 illustrate this point. Only an authoritative, prophetic, and accepted writing is capable of supplying the divine warrant for their challenge. Tobit provides an explanation for the Samaritan's otherwise hyperbolic example of seven men who marry and die without an offspring (Matthew 22:23-34; Mark 12:18-27 and Luke 20:27-40). Given what we know about the Sadducees' views of the Scripture (i.e., they likely accepted only the first five books of the Bible), their example offers Jesus the opportunity to either repudiate one book of Scripture versus another. If Tobit was mere apocrypha, Jesus could have brushed their example aside, but He didn't. Instead, He left both premises intact and

corrected their misunderstanding about the Resurrection. The Epistle to the Hebrews supplies three very important passages, Hebrews 1:3, 4:12, and 11:35 affirm the Deuterocanon's status as Scripture in its fullest sense. Hebrews 11:35 shows that Second Maccabees is an authentic member of the author's Bible. Hebrews 1:3 uses Wisdom 7:26 to propose doctrine, namely the true relationship of the Son to the Father. Hebrews 4:12 uses Wisdom 18 and Wisdom 7 to confirm Christ's omniscience that is capable of penetrating into the deepest recesses of the heart. Furthermore, John's prologue (John 1:3, 14) uses several elements from Sirach and Wisdom (along with Proverbs) to describe the pre-incarnate Son, the Word.

The New Testament never qualifies its use of the Deuterocanon. It never calls it "Apocrypha," nor does it refrain from using the Deuterocanon to confirm doctrine. On the contrary, the New Testament uses the Deuterocanon as a prophetic source to teach and expound on Christological and Trinitarian doctrine and it references characters found only in the Deuterocanon. If the New Testament treats these books in such a fashion, why do Christians not follow this biblical pattern?

OBJECTIONS AND ANSWERS

OBJECTION #1: Jude 14 quotes Enoch explicitly as a "prophecy," but the Book of Enoch is not considered Scripture. Therefore, the New Testament's use of the Deuterocanon, even as prophetic books, still doesn't prove that it must be Scripture.

REPLY TO OBJECTION #1: If all things were equal, the point would be made. However, all things are not equal in regards to the Book of Enoch and the Deuterocanon. Although some first-century Jewish sects (e.g., Qumran) may have considered Enoch sacred, it was never included in the Greek Septuagint, which is the normative or preferred Old Testament text for the New Testament (See Chapters 4 and 5) and despite a few early positive references, Enoch never circulated within the early Christian Church as sacred Scripture. Its meteoric fall into obscurity further confirms that its exclusion was not accidental (see Chapter 12). As we have seen and will see, there is a stark contrast between the Deuterocanon and truly apocryphal works, The quotation of Enoch, therefore, falls into the same category as other quotations from non-biblical sources, especially Epimenides in Titus 1:12, who is said to be revered as a prophet, but not necessarily by Paul.

QUESTIONS

- Did early Protestant Bibles contain cross-references in the New Testament to the "Apocrypha"? What do these cross-references tell us about the New Testament's use of these books?
- Does the New Testament ever qualify or reject the Deuterocanon? Does the

New Testament ever make a distinction between the Deuterocanon and the rest of the Old Testament?

- Where in the Protestant Old Testament did the chief priests, scribes and elders find divine warrant for their statement that the Almighty would rescue the true Son of God? If Wisdom 2:18 supplies this Divine promise, what does it say about the authority and prophetic value of the Book of Wisdom?
- Why did Matthew include these Jewish leaders' taunt against Jesus? Did Matthew expect his original Hebrew Christian readers to know and accept the Book of Wisdom as a prophetic text?
- Where in the Protestant Old Testament is there an example of a person being tortured and refusing deliverance for the sake of a better resurrection? Why did the Epistle to the Hebrew say that these people, along with the other Old Testament heroes, were "attested to"? Where are these people attested to?
- Hebrews 11 lists the Old Testament heroes who had faith in a near-chronological order beginning with Genesis. What does the inclusion of the martyrs of Second Maccabees, near the end of the list, say about contents of the author of Hebrews' Bible?
- Why would the inspired author of Hebrews insert a "non-biblical character" as *an attested* example of faith?
- Why would the Sadducees use such a hyperbolic example as seven husbands marrying the same woman and dying childless when only two husbands would have sufficed? Why would they risk making such a hyperbolic "hypothetical" scenario that could be easily dismissed as absurd?
- Why would the inspired author of the Epistle to the Hebrews use mere human apocrypha to describe the pre-Incarnate Son's relationship to the Father in Hebrews 1:3? Did the author of Hebrews believe that the Book of Wisdom was incapable of confirming doctrine?
- If John relied upon Sirach 24 and Proverbs 8 for the shape and substance of his Christology, why can't we do the same?
- What book in the Protestant Old Testament describes God's Word or Wisdom as executing a sword-like judgment and being all-seeing and able to penetrate the deepest recesses of our hearts?
- Why are Jesus' words magnified and filled with deeper meaning in John 6:35 if they are understood in light of Sirach 24, a supposed product of human ingenuity?
- If the New Testament uses the deuterocanonical books as prophetic texts, capable of providing the shape, substance, and foundation for key doctrines, is it really correct to say that they, "not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human

writings" (*Westminster Confession*, 1, 3)?

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7. Such as the Coverdale Bible (1535), Matthew's Bible (1537), Great Bible (1541), Taverner's Bible (1551), Geneva (1557, 1560, 1583), Bishops' Bible (1568), and the King James Bible (1611). The same is true for several Protestant non-English Bibles such as the French Olivetan NT (1535), Stephanus' Greek NT (1550), the Spanish "Bear" Bible (1569) and others as well.

8. For example, the New Testament quotes pagan authors such as Menander (1 Corinthians 15:33), Epimenides (Acts 17:28, Titus 1;12-13), Euripides (Acts 26:14), the *Book of Enoch* (Jude 13-15, 2 Peter 2:4, 3:13), the *Assumption of Moses* (Jude 6), and so on. The New Testament also formally quotes works that cannot be positively identified with any book of the Old Testament (*e.g.*, Matthew 2:23, John 7:38, James 4:5).

9. *Westminster Confession*, 1, 3.

10. If someone said, "Let's see if he becomes a millionaire, for he said, 'I have the winning lottery ticket,'" the statement would assume that that there is some established rule or law that promises to award millions of dollars to the winning ticket holder. Similarly, the Jewish leaders' statement assumes that there is some established declaration or promise that God would indeed rescue *the true Son of God*. Such a rule could only be established through divine revelation; God would have to tells us that He would do so.

11. The Olivetan NT (1535), Coverdale Bible (1535), Stephanus Greek NT (1550), Geneva Bible (1557, 1583), Spanish Bible (1569), and King James Bible (1611).

12. Another possible scenario is that the Jewish leaders used Wisdom 2:18, not because *they* believed it was inspired Scripture, but because *the Christians* did. The Jewish leaders' words would, in this case, have the effect of refuting Christianity by using its own sacred sources. This scenario seems to be less plausible, however, because the leaders' remarks are directed towards the crowd, which consisted of non-Christian Jews. Regardless of which scenario is true, the overall argument stands because in either case Wisdom would be included as part of the normative Scriptures of Jesus and His inspired Apostles. It should also be pointed out that God did indeed vindicate Christ's claim to be His Son (Wisdom 2:18), not by bringing Him down from the cross, but by His Resurrection, thus establishing Him as the true Son of God (Romans 1:4).

13. Genesis 6:9 LXX, Wisdom 4:10. The King James Version has, "he had this testimony…"

14. We know this because the Hebrew text only states the Enoch "walked with God," not that he pleased Him. However, the Septuagint explicitly states just that: "And Enoch was well-pleasing to God…" (Genesis 5:24 LXX). The same is also attested in Sirach 44:16 LXX, "Enoch pleased the Lord, and was translated, being an example of repentance to all generations."

15. The Olivetan NT (1535), Geneva Bible (1599), and King James Bible (1611). The Protestant biblical scholar F.H.A. Scrivener castigated the removal of this cross-reference as exercising "an unwarrantable license"

(*Introduction to the Cambridge Paragraph Bible*, p. *lvi*).

16. Coverdale Bible (1535), Great Bible (1541), Stephanus Greek NT (1550), Taverner's Bible (1551), Jugge's Tyndale NT (1552), Bishops Bible' (1568), Spanish "Bear" Bible (1569), Geneva Bible (1557, 1583), and the King James (1611).

17. Aloys Grillmeier, S.J., *Christ in Christian Tradition: From the Apostolic Age to Chalcedon* (451), 2nd ed., (trans. John Bowden), (St. Louis, Missouri: John Knox Press, 1975), vol. 1, p. 29.

18. The first words of John, "In the beginning…" is the identical to the first words of Genesis. John also uses other Genesis 1 themes such as creation, light, darkness, life and so on.

19. "Sirach 24 appropriates several aspects of Wisdom in Proverbs 1-8, in particular her presence at and knowledge of creation as well as her pursuit of humanity. However, Ben Sira goes well beyond Proverbs by situating Wisdom in a specific historic location" (Ronald Cox, *By the Same Word: Creation and salvation in Hellenistic Judaism and early Christianity*, (Berlin:Walter de Gruyter, 2007), p. 259.

20. "God of my fathers, LORD of mercy. you who have made all things by your word (*logos*). And in your wisdom (*sophia*) have established man" (Wisdom 9:1-2).

21. The Sadducees' canon has been the subject of much debate for a number of years and it is impossible to do justice to this topic in a footnote. Opponents of the Sadducees' five-book canon hold that the early church misunderstood Josephus' remark that, "[The Sadducees]…admit no observance at all apart from the laws" (*Antiquities*, 18, 16). They argue that Josephus was not referring to the Sadducees' rejection of Scripture outside the Torah, but to the oral law. This argument assumes that the early church was dependent on Josephus for their knowledge of the Sadducees. However, Origen and Jerome each had access to two different Jewish communities at different times and both fathers state that the Sadducees only accepted a five-book canon. Indeed, Origen asserts this point in his polemic *Against Celsus*, in which his opponent, who also had access to the Jewish community and used Jewish sources, could have verified Origen's claim. Furthermore, some early Christian writers (e.g., Epiphanius, *Panarion*, 1, 1, *Heresies* 13 and 14) argue that the Sadducees and Samaritans both originated with a man named Dositheus. Since no one contests that the Samaritans hold to a five-book canon, the possibility of a common origin between these two groups lends plausibility to a Sadducean five-book canon.

22. Similar language is used for both descriptions. Wisdom 7:24 says God's Wisdom "pervades and penetrates (*dieko*) all things" while Hebrews 4:12 says God's word penetrates (*diikneomai*) between "soul and spirit, joints and marrow."

23. See E.H. Plumptre, "The Writings of Apollos," *The Expositor*, NS 1 [1885], pp. 329-48; 409-35.

24. Sirach 24:19-23 and John 6:35 are cross-referenced in the Taverner's Bible (1551), and the Geneva Bible (1557, 1583).

CHAPTER 2

PROPHETIC TEXTS

ARGUMENT

There are many things that can be known about God through observation and reason (Romans 1:20). However, there remains a host of doctrines that cannot be deduced from these sources. Since Scripture is "God-breathed" (Greek, *theopneustos,* Latin: *divinitus inspirata*) and has God as its primary author, Scripture is capable of revealing things that are beyond what can be discovered by the unaided human intellect.[25] The Deuterocanon contains material that could not be known except by Divine revelation. Therefore, the Deuterocanon is more than mere human apocrypha.

The following are only a few samples that speak to the prophetic and revelatory nature of the Deuterocanon.

PROPHECY OF THE INCARNATION

TEXT

"This is our God, And there shall none other be accounted of in comparison of him. He hath found out all the way of knowledge, And hath given it unto Jacob his servant, And to Israel his beloved. *Afterward did he shew himself upon earth, And conversed with men*" (Baruch 3:35-37 [36-38]).[26]

ARGUMENT

Even when God was present within the Jerusalem temple He never showed himself or lived (conversed) with men; God was separated from the people. Even on the rare moments when the High Priest entered the Holy of Holies, he was required to offer incense so as to prevent him from viewing God directly, otherwise, he would die (Leviticus 16:12-14). Even Moses was permitted only to view God's glory from the back

after He had passed because "…no man sees me and lives" (Exodus 33:18-23).

Baruch teaches that the incomparable God of Israel will show Himself upon the earth and live (converse) with men. When did God do this? Surely, Baruch is speaking of the Incarnation, where the Word, Who was with God and was God, "…became flesh and dwelt among us" (John 1:14).

Not a few early Christian writers understood Baruch 3:35-37 to be prophecy of the Incarnation and used it as such in arguments (*e.g.*, Athenagoras, *Plea for Christians* 9; Cyprian, *Treatise* 12, 2, 6; Lactantius, *Institutes*, Book 4, 13, *Epitome*, 44; *Apostolic Constitutions*, Book. 5, 20; Theodoret, *Dialogue* 1, *Letter* 76; Athanasius, *Four Discourses Against Arians*, 2, 19, 49; Hilary, *On the Trinity*, Book 4, 42, Book. 5, 39; John Damascene, *Orthodox Faith,* 1, 13 and 3, 4; Ambrose, *Exposition of the Christian Faith,* 2, 9, 80; Cassian, *On the Incarnation,* 4, 9 and 13, also, 5, 5; Augustine, *Letter* 164, 6, 17; *Reply to Faustus*, Book 12, 43; Chrysostom, *Homilies on Matthew, Homily* 2, 2, etc.).[27] Furthermore, several early Protestant Bibles cross-references John 1:14 and Baruch 3:38.[28]

How did Baruch know about the Incarnation? Moreover, how could human apocrypha reveal that God would one day visit earth and "converse with men?"

DETAILED PROPHECY OF THE PERSECUTION AND DEATH OF THE MESSIAH

Wisdom 2:12-24 contains an extended and detailed prophecy of the opposition Christ would experience as well as His suffering and death hundreds of years before Christ's birth. New Testament references below indicate instances where the points made are confirmed in the Gospels.

TEXT

> "Let us beset the just one, because he is obnoxious to us; he sets himself against our doings (Matthew 23:1-4, 13-33), Reproaches us for transgressions of the law (Matthew 15:6, John 7:19, et al.) and charges us with violations of our training (Matthew 12:3, 5, 19:4, 23:31, Mark 12:26, John 7:19, etc.). He professes to have knowledge of God (Matthew 11:27, Luke 10:22, John 10:15, 12:50, et al.) and styles himself a child of the LORD (Mark 14:36, John 5:20). To us he is the censure of our thoughts (Matthew 9:4, Mark 2:8, Luke 5:22, 11:17, et al.); merely to see him is a hardship for us, Because his life is not like other men's, and different are his ways (Matthew 7:28-29, 15:2, and 22:16; Mark 1:22; Luke 4:32). He judges us debased (Matthew 23:27-28, *et al.*); he holds aloof from our paths as from things impure (Matthew 23:3). He calls blest the destiny of the just (Matthew 5:10) and boasts that God is his Father (Matthew 11:27, John 5:17, 6:32, 40; 8:19, 49, 54, etc.) Let us see whether his words be true; let us find out what will happen to him (Matthew 27:40-42, 49).

For if the just one be the son of God, he will defend him and deliver him from the hand of his foes (Matthew 27:43). With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death (Deuteronomy 21:22, Galatians 3:13, Hebrews 12:2); for according to his own words, 'God will take care of him' (Matthew 4:11, 26:53). These were their thoughts, but they erred; for their wickedness blinded them, (Matthew 15:14, 23:16-26) And they knew not the hidden counsels of God (John 8:55, 1 Corinthians 2:8, 1 John 2:4); neither did they count on a recompense of holiness nor discern the innocent souls' reward (John 7:49). For God formed man to be imperishable; the image of his own nature he made him (1 Corinthians 15:45) But by the envy of the devil, death entered the world, and they who are in his possession experience it (John 8:44)." (Wisdom 2:12-24)

Practically every line of Wisdom 2:12-24 has a counterpart in the New Testament. In only twelve verses, we confirmed nineteen propositions in the New Testament.

How could a human, without divine revelation, create such a detailed and encompassing prophecy concerning the opposition, persecution, and death of the Messiah (Just One), who would not appear for a hundred years or more in the future?

Again, the early Christians believed Wisdom 2 to be a prophecy about Christ (e.g. Clement of Alexandria, *Stromata,* 5, 14, etc.).

CHRIST'S VICTORY OVER HIS OPPRESSORS

TEXT

"Then shall the just one with great assurance confront his oppressors who set at nought his labors. Seeing this, they shall be shaken with dreadful fear, and amazed at the unlooked-for salvation. They shall say among themselves, rueful and groaning through anguish of spirit: 'This is he whom once we held as a laughingstock and as a type for mockery, fools that we were! His life we accounted madness, and his death dishonored. See how he is accounted among the sons of God; how his lot is with the saints! We, then, have strayed from the way of truth, and the light of justice did not shine for us, and the sun did not rise for us. We had our fill of the ways of mischief and of ruin; we journeyed through impassable deserts, but the way of the LORD we knew not. What did our pride avail us? What have wealth and its boastfulness afforded us?'" (Wisdom 5:1-8).

The chapter concerns the afterlife, but verses 1-8 focuses on a single person, the Just One. It is He who is mocked by His oppressors and put the shameful death. However, the Just One will be vindicated and His oppressors will be in fear and marvel "at the unlooked-for salvation" of the Just One.

Although this passage is not unambiguously messianic, the Christian reader could hardly read Wisdom 5:1-8 and not think of Christ's crucifixion and Resurrection.[29]

THE FILIATION OF THE WORD

TEXT

> "From the mouth of the Most High I came forth, and mistlike covered the earth. In the highest heavens did I dwell, my throne on a pillar of cloud. The vault of heaven I compassed alone, through the deep abyss I wandered. Over waves of the sea, over all the land, over every people and nation I held sway. Among all these I sought a resting place; in whose inheritance should I abide? Then the Creator of all gave me his command, and he who formed me chose the spot for my tent, Saying, 'In Jacob make your dwelling, in Israel your inheritance.' Before all ages, in the beginning, he created me, and through all ages I shall not cease to be. In the holy tent I ministered before him, and in Zion I fixed my abode" (Sirach 24:3-10 [2-9]).

Speaking in the person of Divine Wisdom, Sirach wrote, "From the mouth of the Most High I came forth" (Sirach 24:3). Not only do these words anticipate Christian revelation (God's Wisdom is His Word), but they also state something of significant theological importance. To use technical language, it concerns the filiation of hypostatic Wisdom. In layman's terms, it concerns the eternal begetting or generation of the Son from the Father. The Son (the Word) "comes forth" from the Father. Ambrose also shows that this expression implies that the Son (the Word) is the same nature (consubstantial) with the Father as well:

> "If, then, we enquire into His [the Son's] natural pre-eminence, we find it to consist in being begotten. To deny that the Son of God is begotten [of God] is to deny that He is God's own Son, and to deny Christ to be God's own Son is to class Him with the rest of mankind, as no more a Son than any of the rest. If, however, we enquire into the distinctive property of His generation, it is this, that He came forth from God. For while, in our experience, to come out implies something already existent, and that which is said to come out seems to proceed forth from hidden and inward places, we, though it be presented but in short passages, observe the peculiar attribute of the Divine Generation, that the Son does not seem to have come forth out of any place, but as God from God, a Son from a Father, nor to have had a beginning in the course of time, having come forth from the Father by being born, as He Himself Who was born said: "I came forth from the mouth of the Most High." (Sirach 24:3). But if the Arians acknowledge not the Son's nature, if they believe not the Scriptures, let them at least believe the mighty works"[30]

Ambrose notes that what is from God is God. Therefore, the Word that "came

forth from the mouth of the Most High" is "God from God" and His coming forth is as "a Son from a Father."

The Word came forth from the Most High "in the beginning" just as we have already seen in John 1:1-2: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning."

Sirach 24:12-13 speaks of Divine Wisdom dwelling, not as a body of knowledge possessed by a people, but as in a single location, the tabernacle in Jerusalem. Christ and His disciples understood the body to be a temple or tabernacle (John 2:19, 1 Corinthians 3:16, 2 Corinthians 5:1). It was natural for John to see the Incarnation as the Word being "tabernacled" among us (John 1:14).

Finally, Sirach 24 also reveals that God's Wisdom (or Word) will have a priestly function. Verse 10 reads, "In the holy tent I ministered before him." Christ is our "High Priest" (Hebrews 3:1) who ministers in the heavenly tabernacle (Hebrews 8:1-2).

OBJECTIONS AND ANSWERS

OBJECTION #1: Sirach 24:9, states that "Before all ages, in the beginning, he [God] *created* (Greek, *ktizo*) me, and through all ages I shall not cease to be." But the Son is not *created*, He always existed. He is co-eternal with the Father and the Holy Spirit. If God *created* the Son then the Son cannot be God, but a creature of God. Sirach is therefore in error.

REPLY TO OBJECTION #1: There are four reasons why this objection fails:

First, it is inconceivable that Sirach would teach that God's Wisdom came into being since no Jew would have dared to claim that God was ever without wisdom. Furthermore, according to the dictum "No one can give what they don't have," God could *not* give (create) Wisdom if He did not already possess it. Therefore, the word *create* is best understood to mean something closer to "originate from" rather than "bring into existence."

Second, the preceding context shows that "create" means "to go forth" from the mouth of God, that is to be generated, because the word is the messenger of the intellect.[31] Therefore, if the passage is understood as "before all things… he generated [begot] me," it would be perfectly acceptable.

Third, Sirach states that this "creation" takes place "before all the ages" (Greek: *pro tou aionos*) that is before time. But whatever is outside of time is eternal. Therefore, it is from eternity that God "created" Wisdom.[32] However, it doesn't make sense to say that He was "created" from eternity unless "created" means something like "eternally generated" or "eternally begotten" then it would be no different than what is stated in the Nicene Creed.

Fourth, Sirach's statement is almost identical to what is said in Proverbs 8:22 LXX:

"The Lord created (Greek, *ktizo*) me at the beginning, for his work."[33] If Sirach is heterodox, then so is Proverbs 8:22. However, Proverbs 8:22 can be understood in an orthodox sense. It follows, therefore, that Sirach 24:9 can be understood in an orthodox sense as well.

THE CO-ETERNALITY OF THE SON (WISDOM / LOGOS) WITH THE FATHER

Wisdom 7:21-30

> Such things as are hidden I learned and such as are plain; for Wisdom, the artificer of all (John 1:3; Colossians 1:15-17; Hebrews 1:2), taught me. For in her [Wisdom] is a spirit (Galatians 4:6), intelligent, holy (John 6:69), unique [Greek "only-begotten"] (John 1:14, 18; 1 John 4:9), Manifold (Hebrews 1:1), subtle (Hebrews 4:12), agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful (John 5:19-20, Revelation 1:8), all-seeing (John 1:48-50, 16:30-31), And pervading all spirits (Hebrews 4:12), though they be intelligent (Colossians 3:10), pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity (Hebrews 4:12). For she [Wisdom] is an aura of the might of God (1 Corinthians 1:24) and a pure effusion of the glory of the Almighty (Hebrews 1:3); therefore nought that is sullied enters into her (Revelation 21:22-27, perhaps Hebrews 4:15 and James 4:8). For she is the refulgence of eternal light (Hebrews 1:3), the spotless mirror of the power of God (1 Corinthians 1:24), the image of his goodness (Mark 10:18, John 14:9, Colossians 1:15). And she [Wisdom], who is one, can do all things (Matthew 19:26, John 5:19-20), and renews everything while herself perduring (Hebrews 13:8, Revelation 21:5); And passing into holy souls from age to age, she produces friends of God and prophets (John 8:58, Hebrews 1:1-3, James 2:23). For there is nought God loves, be it not one who dwells with Wisdom (Romans 8:9-10, Hebrews 13:20-21, 1 John 1:7, 5:12). For she [Wisdom] is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence (John 1:4, 1 Timothy 6:15-16, 1 John 1:5-7) for that, indeed, night supplants, but wickedness prevails not over Wisdom (John 1:5).

How could the writer of Wisdom have described the Wisdom of God in such a way that fits so well with the Second Person of the Trinity (the Word and Wisdom of God)? Could someone relying only on reason and observation have come up with Wisdom being all-powerful, all-knowing, co-eternal with God the Father, the glory of God, justifying the people of old, renewing all things yet remaining one, never changing, being holy and only-begotten?

SECONDARY ARGUMENT

EPIPHANY PROPHESIED

TEXT

> Praise the Lord for his goodness, and bless the King of the ages, so that his tent may be rebuilt in you with joy…A bright light will shine to all parts of the earth; many nations shall come to you from afar, And the inhabitants of all the limits of the earth, drawn to you by the name of the Lord God, Bearing in their hands their gifts for the King of heaven. Every generation shall give joyful praise in you, and shall call you the chosen one, through all ages forever (Tobit 13:10-11).

Tobit's words are directed towards Jerusalem, but they seem to point to the nativity of Christ as well. In verse 10, Jerusalem is blessed because the "King of ages" will once again build his tent or tabernacle (Greek *skene*) within it. John speaks of the Incarnation using similar language, "And the Word became flesh and made his dwelling (*eskenesen*) [literally "tabernacled"] among us" (John 1:14). A "bright light" that could be seen in "all parts of the world" sounds like the star that the magi followed to find Christ (Matthew 2:2, 9). Likewise, these "many nations" that come to God parallel the magi that came from the East to visit the God-man (Matthew 2:1). The magi, like the nations in Tobit 13:11, do not come to worship God empty handed, they came bearing gifts for the King (Matthew 2:11).

If the Deuterocanon is mere human apocrypha, it certainly seems know a great deal about what was going to transpire at the coming of Christ. The reader will also note that many of the passages quoted above were treated in the last chapter as having definite contact with the New Testament.

CONCLUSION

For hundreds of years, theologians have failed to construct a set of criteria that can determine inspiration. We know that inspired Scripture is revelatory, but it does not follow that all documents that are revelatory must be Scripture. It's possible for God to shed some prophetic light on non-biblical writers. Jude, for example, quotes the pseudepigraphic *Book of Enoch* because it contains one of these prophetic glimmers. Christian authors throughout the ages also pointed to other "prophetic" glimmers in the ancient Roman and Greek writings. Whatever these prophetic flickers may be, they are just that; mere flickers. They do not shed any substantial light on Christian doctrine. Even the passage of Enoch that Jude quoted didn't reveal anything more than God will come in judgment with His many angels against the wicked and repay them for their evil deeds.

The Deuterocanon is different. Its revelation goes beyond mere glimmers or general statements. It supplies lengthy, detailed, and accurate information that can only be known

through divine revelation. Therefore, the Deuterocanon is more than mere human apocrypha.

OBJECTIONS AND ANSWERS

OBJECTION #1: The Deuterocanon makes no pretense about being inspired. It has nothing of the character of Scripture. As Ron Rhodes unequivocally states in his book, *Reasoning from the Scriptures with Catholics,* "Unlike the New Testament books, which claimed to be inspired… the apocryphal books *never* make that claim…What does it say to you that not a single apocryphal book claims to have been inspired by God?"[34]

REPLY TO OBJECTION #1: It is somewhat odd that modern Protestants would argue such things when only a couple of hundred years ago their theological forbearers argued that the "Apocrypha" needed to be removed from all Protestant Bibles precisely because it *did* present itself as divine revelation. One such group was the *Edinburgh Bible Society*, which argued:

> "Great indeed is the demerit of that book …when *it adds the blasphemous assumption of being itself a revelation of God's will.* Now such is the Apocrypha. *It pretends to be a divine original…So plainly does it affect to have the sanction of heaven, that it actually apes the phraseology of inspiration.* It contains messages to mankind *which are sometimes represented as proceeding immediately from God himself*, and sometimes as conveyed through the medium of angels. And frequently its declarations are introduced with that most awful and authoritative of all sanctions, 'Thus saith the Lord."[35]

The inclusion of the "Apocrypha" was deemed too dangerous for Protestant Bibles because the reader might believe that he is reading inspired Scripture. A couple of hundred years later, after these books have been safely removed and forgotten, Protestant apologists now claim the opposite and assert that the Deuterocanon ("Apocrypha") is nothing like the inspired Scripture and makes no pretense about being inspired!

But even if we grant the objector's point, it proves nothing. [36] There are many protocanonical books that never claim to be inspired and there are books that are not inspired (i.e., the Book of Mormon and the Qur'an) that do claim inspiration. Does their claim of inspiration make them any more likely to be inspired?

OBJECTION #2: It is an incredible leap to argue from a work that contains prophecies to the conclusion that it must be inspired Scripture. There are many uninspired sources (*e.g.*, the Book of Enoch) and even pagan sources (e.g., the Sibylline oracles, pagan philosophers, etc.) that seem to give prophetic utterances, yet they are not considered inspired Scripture.

REPLY TO OBJECTION #2: The argument isn't that these books contain prophecies, therefore, they must be inspired Scripture. Rather, it is much more subtle. There are

certain things revealed about God that cannot be known by observing natural or reason. The Deuterocanon contains this revelatory knowledge, not vaguely, but in several instances in great detail that is confirmed by Christian revelation. This revelatory knowledge is not only predictive prophecy (i.e., the Incarnation) but also doctrinal (like the inner relationship of the Persons of the Trinity). All of them possess the requisite precision needed for orthodoxy. This shows that the Deuterocanon is far more substantive than mere human apocrypha.

QUESTIONS:

- Where in the Protestant Old Testament is it prophesied that God would be seen on earth and live with men, especially in light of the prevailing idea that no one can see God and live (*cf.* Exodus 33:20, Leviticus 16:2, et al.)?
- How did Baruch know that God would be seen on earth and converse or live with men?
- How could Wisdom and Tobit have known all these details about Jesus' life, passion, and death if God didn't reveal it?
- How could a mere human document propose an analogy from which the co-eternity, consubstantiality, and eternal procession of the Son from the Father can be demonstrated?
- How could the Jewish author have known these and other details about the Trinity and the pre-incarnate Christ?

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25. 2 Timothy 3:16.

26. KJV, Emphasis mine.

27. One may be tempted to dismiss the prophetic nature of this passage by either asserting that it is a later Jewish Christian addition (a claim devoid of any support) or that it merely speaks of a God's personified Wisdom, not the Incarnation. But a personification is a literary device. It cannot be "seen on earth" and "converse with men."

28. It is cross referenced in the Coverdale Bible (1535), the Great Bible (1541), and the Bishop's Bible (1568). Baruch 3:38 to John 1:14 is cross referenced in the Coverdale Bible (1535), Matthew's Bible (1537), the Great Bible (1541), Taverner's Bible (1551), Bishop's Bible (1568), and the King James Bible (1611).

29. Pseudo-Hippolytus applies Wisdom 5:1-8 to Christ (*Treatise Against the Jews*, 10).

30. Ambrose, *Exposition of the Christian Faith*, 1, 17, 110-11.

31. John Damascene, *The Orthodox Faith*, 1, 13; Augustine, *On the Trinity*, 9, 10, 15; Aquinas, *Summa*

Theologica, Ia, 34, 1, Resp.

32. The RSV seems to take this view by translating our text as, “From eternity, in the beginning, he created me.”

33. The same is true for the Hebrew, which uses the word *qnh* as "YHWH *created* (or *acquired*) me from the beginning …"

34. Ron Rhodes, *Reasoning from the Scriptures with Catholics*, (Oregon: Harvest House Publishing, 2000), p. 33-34. Emphasis his.

35. *The Second Statement of the Committee of the Edinburgh Bible Society* (Edinburgh: W. Whyte & Co), 16-17. Emphasis mine.

36. This point is certainly disputable. The preface to Sirach, Sirach 24:31-32, and others do indeed appear to make the claim for inspiration.

CHAPTER 3

AKIBA'S REJECTION AND ITS IMPLICATIONS

THE ARGUMENT

An early rabbinical declaration, *Tosefta Yadayim,* 2:13, rejected the sacred status of the New Testament and the Deuterocanon:

> "The Gospels and heretical books do not defile the hands. The books of Ben Sira and all other books written from then on, do not defile the hands."[37]

This declaration suggests two very obvious and undisputable points: (1) The Deuterocanon must have enjoyed a wide enough acceptance as Scripture among Jewish Christians at this time (*ca. ante* AD 132) for its author, Rabbi Akiba ben Joseph, to associate it with the Christian Scriptures, and (2) Akiba must have believed that there existed a real possibility that non-Christian Jews may also accept it as sacred Scripture as well. Otherwise, there would be no need for his statement.

In regards to the first point, such a wide-consensus among Jewish Christians in the Holy Land at such an early date could not have come about overnight. It must have begun at a much earlier date (i.e., late first century if not earlier), which places it during the lifetime of Christ's Apostles. Tosefta Yadayim, therefore, provides probative evidence that the Deuterocanon was part of the original deposit of sacred writings handed on by Christ and His Apostles to the Church.

HISTORICAL BACKGROUND

Judaism had undergone a radical transformation after the First Jewish Revolt (AD 66-73). Before the First Revolt, Judaism was a cultic religion. It was temple-centered with priests offering sacrifices and performing rituals prescribed by the Law of Moses. The destruction of the Jerusalem Temple in AD 70 changed all that. The Jews could no longer follow the cultic prescriptions of the Old Covenant with the result that some Jewish sects, whose authority had been tied to the Temple and its administration (i.e. the Sadducees, priests, etc.), became disenfranchised. Other sects, however, fared better.

The Pharisees were one such sect. Through negotiations with the Romans, the Pharisees were able to escape the massive carnage that followed the First Revolt and establish a rabbinical school in the city of Jamnia. This school became *the* academic-political hub for post-Christian Judaism. Not only did it survive the catastrophic First Revolt relatively unscathed, but it soon became the dominant religious and political authority for non-Christian Jews.

Christians were another group that survived the First Revolt intact. Their survival came about, not through negotiations, but through prophecy. Forty years earlier, Jesus spoke about the destruction of the Temple and the catastrophe that would follow and warned His followers to flee at the outset of the conflict (Matthew 24:2ff, Mark 13:2ff, Luke 19:43-44, 21:5-6). When the First Revolt broke out, Christians followed Christ's warning and escaped destruction. Not only did they survive but they must have been emboldened with such a powerful and undeniable fulfillment of Christ's words.

The loss of the Temple created an intolerable situation for non-Christian Jews. Cultic Judaism required a Temple. If Judaism was to survive, it either had to rebuild the Temple and resume its sacrificial system or radically redefine itself as a non-cultic religious entity. The Jews, under the auspices of Rabbi Akiba ben Joseph, chose both courses of action.

THE SECOND JEWISH REVOLT

Once it became clear that Rome was not going to allow the Jerusalem Temple to be rebuilt as it once stood, the Jews had no option but to stage a second revolt. The First Revolt collapsed due to a lack of unified leadership. The Second Revolt would be different. All of the Jews were to unite under a single leader, Simon bar Kochba.[38]

The head rabbi at Jamnia (Rabbi Akiba) declared Simon bar Kochba to be the messiah prophesied in Numbers 24:17.[39] The expectation was that the Jews would win freedom from Rome and rebuild the Temple with apparently bar Kochba reigning in Jerusalem as the messiah-king. With such an endorsement, it is not surprising that a large number of non-Christian Jews in Judea joined the revolt. The First Revolt was a national uprising: Akiba made the Second Revolt a messianic movement.[40]

There was one Jewish sect that refused to join this messianic revolt, the Christians. They remembered Jesus' warning:

> "…'See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.' Do not follow them!" (Luke 21:8).

Up until this point, the Pharisees and other Jews had considered Christians heretics (minim), but their refusal to join the revolt appeared to their Jewish compatriots as sedition and many Christians were subjected to "cruel punishments" unless they denied Christ and join the revolt accepting Bar Kochba as the messiah.[41]

Needless to say, Bar Kochba Revolt did not usher a new messianic age, but an era of misery for the Jews. The Romans crushed the revolt. Bar Kochba was killed. The Jews were expelled from Jerusalem (not being allowed to come within eyesight of Jerusalem so that they could mourn their loss). Thousands of Jews were deported or sold into slavery. Instruction in the Law and practicing circumcision became capital offenses. Several prominent rabbis (included Akiba) were martyred. For the next fifty years, Judaism was in a fight for its life.

JEWISH SELF-DEFINITION

The second course of action also spearheaded by Akiba was to re-define Judaism as a non-cultic Pharisaic entity, which we will call *rabbinic Judaism*. For the first time in Jewish history the unwritten tradition that had been orally passed on from generation to generation was consigned to writing. Akiba not only advocated this change, but he himself selected which traditions were to be preserved, he began the process of editing them and codifying them. Traditions that were not selected and preserved were soon forgotten and lost forever.

Scripture also posed a difficulty for Jewish redefinition. Rabbinical Judaism faced new and unique challenges and it needed flexibility to deal with them. The solution came through an interpretive method, adopted by Akiba, called "Inclusion and Exclusion." This method gave the interpreter an enormous power to read vast amounts of legislation *into* the minutest features of the Hebrew text. As John Bowman notes:

> "It was a mighty key that R. Akiba provided to unlock the Torah, so that a never-ending stream of *halakoth* could be derived from it….The written Torah, thanks to R. Akiba, kept its central place in Judaism without its hampering the development of the oral law….He supplied the principles for justifying this abandoning of absolute reliance on tradition without breaking with the alleged fount of all tradition."[42]

However, "Inclusion and Exclusion" required a single, normative, stable, standardized Hebrew text. Up until this time, several Hebrew and Greek versions and translations of Sacred Scripture in circulation among the various sects of the Jews at that time, the most popular being an ancient Greek translation of the Old Testament known as the Septuagint (or LXX).[43]

Not surprisingly, it was under the auspices of Akiba that rabbinical Judaism adopted a single normative Hebrew text, the *Hebrew Masoretic Text* (MT). Once adopted, this text became the "Procrustean bed" for the contents of the Rabbinical Bible. Any book found in the *Masoretic Text* that was disputed (*e.g.* Ecclesiastes, Song of Songs, and Esther) was affirmed as sacred.[44] And any book not found in the *Masoretic Text* was rejected as not sacred.[45]

REPUDIATION OF THE SEPTUAGINT

The adoption of the Hebrew Masoretic Text (MT) necessarily included the repudiation of the Greek Septuagint (LXX), which, as we will see in later, was the preferred Old Testament text for Christians. The differences between these two texts made the Septuagint unsuitable for Akiba's "Inclusion and Exclusion" method. Akiba's disciple, Aquila, made a new Greek translation of the Hebrew Masoretic Text (MT) to replace the Septuagint. Aquila's translation reflected Akiba's interpretive idiosyncrasies in that it slavishly followed the Hebrew text to the point of distorting Greek grammar and syntax.

When all these measures are seen together (i.e., the persecution of Christians for refusing to join the Second Revolt, the adoption of a single normative Hebrew Text, the repudiation of the Septuagint that Christians favored, the production of the *Aquila* translation to replace the Septuagint, and Akiba's affirmation of disputed books of the Hebrew MT) a single conclusion emerges: "Akiba was the one who definitely fixed the canon of the Old Testament books" for rabbinical Judaism.[46]

The devastating aftermath of the Bar Kochba Revolt made rabbinical instruction very difficult; Jewish leadership was in disarray, scholars were martyred, and the school at Jamnia was forced to move several times to survive. As a result, Akiba's new norm did not immediately achieve uniformity throughout all of Judaism. Uniformity was not achieved until a later date just as rabbinical tradition continued to develop after Akiba until the completion of the Mishnah around the end of the third Christian century under Judah the Prince (AD 135-217) and the Talmud centuries later.

CONCLUSION

As helpful as this background information may be (especially in regards to the advent of the Rabbinical Bible), it does not touch the substance of our argument, which is based solely on the pronouncement itself.

Akiba's repudiation shows that there must have existed a wide acceptance of the Deuterocanon as sacred texts (along with the New Testament) among Jewish Christians *in Judea before* AD 132.[47] It also betrays a concern that at least some non-Christian Jews may also hold, or be tempted to hold, these books as sacred as well.[48] Judicial action was therefore needed.

The proximity of Akiba's pronouncement to New Testament era is important. The last books of the New Testament were completed roughly thirty years earlier and the death of the last Apostle being only a few years earlier than that. The Gospels were written only a generation earlier. Such a wide acceptance -large enough for Akiba to identify it as part of the Christian Scripture - could not have been a recent development, but had to have originated from a much earlier period, namely, within the *sub-apostolic* period (*i.e.*, before the death of the last Apostle), if not earlier.

We have already seen much that corroborates our conclusion: The New

Testament's use of the Deuterocanon as sacred Scripture shows a very early Christian acceptance (Chapter 1) and the Deuterocanon itself contains much material that would be attractive for Christian apologists to use against the Jews (Chapter 2). In the next few chapters we will see further corroborating evidence for an early first century acceptance.

Akiba's decree also calls into question the legitimacy of the Protestant apology for the adoption of the rabbinical canon. Akiba's actions (*i.e.* affirming Song of Songs, Esther, Ecclesiastes and rejecting the Septuagint and the Deuterocanon) shows that the rabbinical canon did not become the single norm for Jews until *after* the time of Christ. Not only would a post-Christian canon lack authority for a Christian, but it was formed within a decidedly anti-Christian context (i.e., a false messiah's revolt).

OBJECTIONS AND ANSWERS

OBJECTION #1: If Akiba repudiated the Deuterocanon because Christians were using it for apologetics, why didn't he also repudiate some of the protocanonical books? They promote Christianity more than the Deuterocanon.

REPLY TO OBJECTION #1: The Deuterocanon undoubtedly contains passages that were offensive, or perhaps even seditious, to the leaders of the Second Revolt. Maccabees, for example, makes favorable comments about Bar Kochba's enemy, the Romans (cf. 1 Maccabees 8) and Wisdom gives a detailed condemnation of the Jewish leaders who persecuted and killed the Just One. However, Objection #1 misunderstands the argument.

Akiba repudiated of the Christian Scriptures (with the Deuterocanon) not because they were offensive, but because they were outside the newly adopted normative text for the Rabbinical Bible. I'm sure Akiba didn't shed a tear that his actions also undermined to some extent Christian apologetics and evangelism.

OBJECTION #2: The Jews had always believed that prophets and prophecy ceased after the time of Esther or Malachi. Therefore, *Tosefta Yadayim* 2:13 simply reflects this centuries-old belief. The Deuterocanon was written after the time prophecy had ceased so it was rejected.

REPLY TO OBJECTION #2: The "cessation of prophecy" theory, although widely held today, is problematic on many levels. It would be beyond the scope of this reply to address all of its problems.[49] Therefore, we will restrict this reply to the question of whether *Tosefta Yadayim* 2:13 is employing the "cessation of prophecy" or "time-limited" theory for its rejection.

Tosefta Yahayim 2:13 says nothing about the "cessation" of prophecy or anything related to it. It says nothing about prophets, prophecy, a succession of prophets, the spirit of prophecy, the *Bat Kol*, much less a theory of a cessation of prophets or prophecy. There is no mention whatsoever of the figures associated with the "cessation" idea, such as Artexerxes, Esther, Malachi, etc. In fact, *Tosefta Yahayim* 2:13 never refers to time,

time-periods, a book's date of composition, or any sort of prophetic deadline whatsoever. The only reference to time is to the books written after Sirach, but Sirach does not mark the termination point for any known cessation of prophecy theory. Therefore, the objector's claim finds no grounds in the text itself.

Moreover, there are features of *Tosefta Yahayim* 2:13 that run counter to Objection #2's claim. For example, had Akiba applied a time-limitation theory to the Christian Scriptures, he should have rejected the books in chronological order beginning with the oldest. But Akiba did the opposite. He rejected the most recent books first (the New Testament) followed by the oldest books (Sirach and those written afterwards). If this rejection was based on the cessation idea, this order totally obscures that fact. If the order of books tells us anything, it shows that the determining factor for rejecting these books was not the date of their composition, but their adoption by Christians as sacred texts, since the Christian Scriptures heads the list.

Furthermore, Akiba must have believed that there existed a real possibility that non-Christian Jews may also accept (or have already accepted) it as sacred Scripture. Otherwise, there would be no need for the decree. But if the cessation of prophecy theory was already centuries old and a well-established Jewish dogma, as the objector claims, why state the obvious? Everyone would have known these recent books couldn't possibly be considered sacred. The very fact that *Tosefta Yahayim* 2:13 was made casts serious doubt on whether the "cessation of prophecy" theory existed at this time or if it did exist whether it was really that widely-accepted.

QUESTIONS

1. If the Jewish Christians of the first century didn't accepted the Deuterocanon as sacred Scripture, why did Akiba reject it along with the Gospels and the New Testament?
2. If "the Jews" never accepted or never would have accepted the Deuterocanon, why did Akiba make his decree? Wouldn't the decree be both redundant and pointless?
3. If the early Christians refused to follow Akiba's false messiah, why would Christians follow a collection of sacred writings that was formed by a false prophet like Akiba, especially in light of Luke 21:8?

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37. *Tosefta Yadayim*, 2:13 as it is quoted in Sid Leiman's *The Canonization of Hebrew Scripture* (Connecticut: Archon), 109. Also see Moore, 117-121.

38. The name "Simon bar Kokhba" is Aramaic for "son of the star." After the revolt failed, rabbis referred to him

as "Simon bar Kozeba," which means, "son of the lie."

39. Jerusalem Talmud *y. Ta'an* 4:6 68d.

40. As Eusebius puts it: "The leader of the Jews at this time was a man by the name of Barcocheba , who possessed the character of a robber and a murderer, but nevertheless, relying upon his name, boasted to them, as if they were slaves, that he possessed wonderful powers; and he pretended that he was a star that had come down to them out of heaven to bring them light in the midst of their misfortunes" (*Church History*, 4,6,2).

41. Justin Martyr in *First Apology*, 31 writes: "For in the Jewish war which lately raged, Barchochebas, the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy." Justin's claim may find an echo in one of Bar Kochba's military dispatches discovered in Wadi Murabba'at (Mur 43) where Yeshua ben Galgola and his men are commanded under threat of being put in fetters if they do not mobilize (destroy?) the Galileans. The identity of these Galileans has been the subject of much debate. If they are Christians then we have an independent confirmation of Justin's assertion of persecution.

42. John Bowman, *The Fourth Gospel and the Jews: A Study in R. Akiba, Esther, and the Gospel of John*, (Pittsburgh, Pennsylvania: Pickwick Press), Pittsburgh Theological Monograph Series, 1975, p. 6.

43. As we will see in Chapters 4 and 5, the Septuagint was the favored text of Christians and the Jews of the Diaspora.

44. "All Holy Scriptures defile the hands. Song of Songs and Ecclesiastes defile the hands. Rabbi Judah (AD 135-170) says, 'Song of Songs defiles the hands but there is a dispute regarding Ecclesiastes.' Rabbi Jose (AD 135-170) says, 'Ecclesiastes does not defile the hands, and there is a dispute about Song of Songs.' Rabbi Simeon (AD 135-170) says, '[The status of] Ecclesiastes is one of the lenient rulings of the School of Shammai, and one of the strict rulings of the School of Hillel.'" Rabbi Simeon ben Azzai (110-135) said, 'I have a tradition from the seventy-two elders (of the Sanhedrin) that on the day when Rabbi Eleazar ben Azariah (AD 110-135) was appointed head of the Academy, it was decided that Song of Songs and Ecclesiastes defile the hands.' Rabbi Akiba (AD 110-135) said, "God forbid! No one in Israel disputed about Song of Songs, saying that it does not defile the hands. For all of eternity in its entirety is not as worthy as the day on which Song of Songs was given to Israel, for all the Writings are holy, but Song of Songs is the Holy of Holies. And if they disputed at all, they disputed only regarding Ecclesiastes.' Rabbi Yohanan ben Joshua (AD 135-170) the son of Rabbi Akiba's father-in-law said, 'As according to Ben Azzai, so did they dispute and so did they determine'" (Mishnah, *Yadayim*, 3:5).

45. See Mishnah, *Yadayim*, 3:5, *also see*, John Bowman's *The Fourth Gospel and the Jews: A study in R. Akiba, Esther, and the Gospel of John*, (Pittsburgh: Pickwick Press, 1975). Also see Chapter 6 – "Even Though the Rabbis Withdrew the Book of Ben Sira…"

46. Louis Ginzberg, *Jewish Encyclopedia*, "Akiba Ben Joseph" (New York: Funk and Wagnall Company, 1906), vol. 1, p. 304.

47. Akiba is not commenting on the Christian views in the Diaspora, but Jewish Christians' view in Judea.

48. The importance of this second point is that it shows that there was not a universal belief of the so-called "cessation of prophecy" after the time of Artaxerxes or Malachi, as it is propounded in later rabbinical writings. See Objection #2.

49. See Chapter 14, proposition 3, for further treatment as well as *Why Catholic Bibles, are Bigger*, pp. 7-11, 50-57.

CHAPTER 4

SEPTUAGINT "PLUS" IS THE SEPTUAGINT

ARGUMENT

> The inclusion of the deuterocanonical books within the Greek Septuagint shows their pre-Christian acceptance as Scripture.

Sometimes the most obvious points are the ones missed. The Greek Septuagint, which was the preferred if not normative Old Testament text for the New Testament and the early Church included the Deuterocanon intermixed with the protocanonical books. The inclusion of these books in this ancient widely-read Jewish translation shows a pre-Christian Jewish acceptance.

HISTORY

Our argument rests on the assumption that the Septuagint included the Deuterocanon in the first century. Determining the form and extent of the Septuagint at any given time is not easily done since the Greek Septuagint wasn't translated in a single sitting or by a single translator. The Pentateuch was translated around 200 BC, followed by the other books. Even after the first century, the Septuagint continued to grow with the addition of a few other books ending sometime in the fourth century with the *Odes*. Given this piecemeal development how does one know whether the Septuagint included the Deuterocanon during the time of Christ and His Apostles? The following lines of evidence support their inclusion within the Septuagint in the first Christian century:

NEW TESTAMENT EVIDENCE – The New Testament is largely dependent upon the Septuagint (see Chapter 5) and it contains references, phrases, and allusions to the Deuterocanon (see Chapter 1). Moreover, much of the New Testament's vocabulary is taken from the Septuagint including a large number of words that are found *only in the Deuterocanon*.[50] The combination of the New Testament's use of the Deuterocanon and its shared vocabulary strongly suggests that the Deuterocanon was present in the Septuagint at that time.

OLD LATIN TRANSLATION – Sometime in the first Christian century, Jewish translators in North Africa produced a Latin translation of the Greek Septuagint. This translation became known as the *Old Latin* and it included the Deuterocanon. Since it is extremely unlikely that two separate translations (the Septuagint and *Old Latin*) could have uniformly and independently added the same (Deuterocanonical) books to their texts, the most parsimonious explanation would be that the *Old Latin* simply translated all of the books of the first century Septuagint, which included the Deuterocanon.

TOSEFTA YAHAYIM 2:13 –*Tosefta Yahayim* 2:13 rejects Sirach and the books written afterwards. This decree was part and parcel of Akiba's rejection of the Greek Septuagint and the establishment of a single Hebrew text as the norm for the Rabbinical Bible. Remember, Akiba's disciple, Aquila, made a Greek translation to replace the Septuagint with the new normative Hebrew text. The rejection of the Deuterocanon and Aquila's replacement of the Septuagint suggests that the Deuterocanon was present in the Septuagint before AD 132.

PATRISTIC EVIDENCE – The earliest Christians, who used the Greek Septuagint and/or the *Old Latin* translations, quoted, referenced, and alluded to the Deuterocanon indicating that these books were included within these collections. Some of these references are quite early. For example, *1 Clement,* which dates somewhere between AD 80 to 97, uses the LXX and references the books of Wisdom, Judith, and Esther in its longer deuterocanonical format.

THE GREAT CODICES – The most ancient Greek Bibles (dating from the 4th and 5th centuries) include all, or nearly all, of the Deuterocanon. Wisdom and Sirach are present in all the earliest codices (Aleph, A, B, C, and N+V).[51] Tobit and Judith are missing only in one of the five (Codex C). Baruch and 1 Maccabees are present in three of the five (A, B, N+V and Aleph, A, N+V respectively). 2nd Maccabees is present in two (A, N+V). But these figures are slightly skewed because a few codices are incomplete. The two most complete codices, *Alexandrinus* (A) and *Basilano-Vaticanus / Venetus* (N+V), contain all seven books of the Deuterocanon. The *Codex Vaticanus* (B) has all but the Maccabees.[52] Although these codices do not prove that the Deuterocanon was present in the first century, it does give weight for the Deuterocanon's inclusion within the Septuagint at a very early date.

ABSENCE OF EVIDENCE TO THE CONTRARY – One can't help but wonder why the question of a Deuterocanon-less Septuagint is even considered in the first place since there is no physical evidence of a first century Septuagint without the Deuterocanon. The fabled "Palestinian Septuagint" (*i.e.*, a codex of the Septuagint Bible with only the Protocanonical books) is still a fable; it has never been found. Admittedly, this is an argument from silence. It does serve to show, however, that there is no hard data for the existence of a "Palestinian Septuagint" in the first century or any time afterwards.

When all these lines of evidence are combined, one can conclude with virtual certainty that the Septuagint during the lifetime of Jesus and His Apostles included the

Deuterocanon. Its inclusion within this ancient Jewish translation, therefore, indicates a pre-Christian Jewish acceptance of these books as Scripture.

OBJECTIONS AND ANSWERS

OBJECTION #1: There is plenty of evidence that the Septuagint omitted the Deuterocanon in the first century. The first century Jewish philosopher Philo of Alexandria and the Jewish historian Josephus both use the Septuagint extensively but never once quote the Deuterocanon. Given the amount of quotations in their writings, their silence screams for an explanation and that explanation is that their copies of the Septuagint didn't include the Deuterocanon.

REPLY TO OBJECTION #1: Does the absence of a quotation from these two writers really provide proof that they were not part of the Septuagint? The objector believes that their silence has weight because of the sheer number of quotations. Philo does indeed quote a lot of Scripture. He makes about 2,000 quotations in all. What the objector failed to notice, however, is that out of these 2,000 quotations 1,950 of them come from the first five books of the Bible known as the Pentateuch. The remaining 50 quotations come from the rest of the Old Testament.[53] Given these figures, Philo's silence (not only in regards to the Deuterocanon but many of the protocanonical books as well) hardly "screams for an explanation." It certainly doesn't compel us to postulate a "Palestinian Septuagint" that omitted the Deuterocanon. In regards to the Jewish historian Josephus, the objector is simply wrong. Josephus did use First Maccabees and the longer deuterocanonical form of Esther in his work *Jewish Antiquities*. There is no silence there.

OBJECTION #2: There were two canons accepted by the Jews. The Greek-speaking Jews in Alexandria accepted the Septuagint and the Hebrew-speaking Jews in Judea accept the Masoretic Text. So if the Septuagint shows a pre-Christian acceptance, it only shows that the liberal Jews in Alexandria accepted it. But what does that matter? The Jews of Palestine were the orthodox Jews and they accepted only the Hebrew text.

REPLY TO OBJECTION #2: About fifty years or so ago, the two-canon theory ruled scholarly thought, but it has since been largely discarded since its claims fail to match the data about these two Jewish communities. The dichotomies used to establish the two-canon theory (i.e., Hebrew-speaking versus Greek-speaking, conservative versus liberal, Masoretic verses Septuagint) are too sharply drawn and most likely false generalizations. First century Jerusalem was just as Hellenized as any other major city around the Mediterranean at that time. The Jews there spoke and understood Hebrew (Aramaic) and Greek. The Septuagint was also read and used by the Jews, not only in Alexandria, but in Judea as well. The main problem with the two-canon theory is that it attempts to explain the formation of the Septuagint and the Rabbinical Bible geographically instead of chronologically. The Septuagint came first and the Rabbinical Bible came later.

QUESTIONS

- If the Septuagint included the Deuterocanon doesn't that imply a first century (if not early) acceptance of these books as sacred texts?
- What does the Septuagint tell us about the authority of the deuterocanonical books given that they were intermixed among the Protocanonical books without distinction or qualification? Were the Jewish translators of the Septuagint ignorant of which books were Scripture?

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50. Daubney records 122 Greek words used in the New Testament that are found only in the Deuterocanon (See *The Use of the Apocrypha in the Christian Church* (Cambridge: J. & C. F. Clay, 1900), p. 25).

51. Aleph = Codex Sinaiticus (4th Century AD), A = Alexandrinus (5th Century AD), B= Vaticanus (4th Century AD), C = Ephraemi Rescriptus (5th Century AD), and N+V = Codex Basilano-Vaticanus (N) and Codex Venetus (V) (8th Century AD). Note that some Codices (e.g. Aleph and C) are in disrepair.

52. The substantial agreement of these codices is even more striking when one takes into account that some of the codices are extant only in fragmentary form. For example, the Codex Sinaiticus (Aleph) is missing about half of the Old Testament and the Ephraemi Rescriptus (C) has only fragments of six Old Testament books.

53. Sid Z. Leiman, *The Canonization of Hebrew Scripture: The Tamudic and Midrashic Evidence* (Connecticut: Archon Books), 1976, p. 31 and W.L. Knox's "*A Note on Philo's Use of the Old Testament*," *Journal of Theological Studies*, 41 (1940), p. 31.

CHAPTER 5

TACIT APPROVAL OF THE SEPTUAGINT IN THE NEW TESTAMENT

ARGUMENT

Jesus, His inspired Apostles, the New Testament writers, and the early Christians accepted the Septuagint as their preferred, if not normative, Old Testament text. Since the Deuterocanon was an integral part of the Septuagint (see Chapter 4), Christ and His inspired Apostles' approbation of the Septuagint extends to the Deuterocanon as well.

HISTORY

A common misunderstanding about first century Judaism is that it was a single, monolithic, religious entity. It wasn't. It probably would be more accurate to speak of "Judaisms" in this period rather than "Judaism" since they were divided into competing sects, parties, and schools, each claiming to be the true expression of Judaism. Some of these groups held different opinions about which books comprise sacred Scripture. The Samaritans (and possibly the Sadducees), for example, accepted only the first five books of the Bible and rejected the rest of the Old Testament. The Essenes appear not to have accepted Esther, but accepted Tobit, Sirach, Enoch, and other books as sacred texts. Even within some of these groups there were disagreements. The Pharisee party was dominated by two schools, Shammai and Hillel. Even though both schools were Pharisees, the school of Shammai believed that Ecclesiastes wasn't sacred, while school of Hillel believed that it was.[54] The same is true with Song of Songs and Esther.

These issues are interesting from a historical perspective, but they matter little from the Christian perspective. For the Christian, there was only one first century Jewish group that was *the* true expression of Judaism, the Christians. Jesus Christ and His inspired Apostles set the norm for Christian belief and practice (1 Corinthians 11:1-2, Philippians 3:17). Whatever books they accepted as Scripture is Scripture and whatever

opinion other religious groups may have had is interesting, but it enjoys no binding authority.

In Chapter 1, we discussed the New Testament use of the Deuterocanon. In this chapter, we will look at the text itself. What is the New Testament's Old Testament text?

In the first century, there were many different Old Testament manuscripts, translations, and versions in circulation (the Greek Septuagint, the Samaritan Pentateuch, the Aramaic Targums, various Hebrew Texts, *etc*.), but which text, if any, did the New Testament adopt as its preferred text?

NEW TESTAMENT AND THE SEPTUAGINT

Before we begin, we should first dispel the notion that the Jews at this time only spoke Hebrew and would only read the Scripture in that language. As it was mentioned earlier, first century Jerusalem was just as Hellenized as any other major city in the ancient Middle East. Its occupants knew and spoke Greek. It was once thought that the Gospels were written in Greek for the Jews of the Diaspora, but there were plenty of Greek-speaking Jews in Judea that would have appreciated the Gospels in Greek.[55] The same is true with the Old Testament. Greek-speaking Jews would naturally prefer their Scriptures to be read in Greek. But was the Greek Septuagint the New Testament's preferred text?

Of all the texts used in the New Testament, the Greek Septuagint is by far the most predominant. Nearly 80% of all Old Testament quotations come from the Septuagint.[56] In addition to the sheer number of quotations, there is also a discernible preference for the Greek Septuagint over the Hebrew Masoretic Text, the text that later became the norm for rabbinical Judaism. There are over thirty instances where the New Testament quotes Septuagint over and against a different reading in the Masoretic Text. Several of these quotations contain differences that are theologically important or form an integral part of the author's argument.[57] In contrast to this, the New Testament quotes the Masoretic Text over the Septuagint only about nine times with only two being theologically important or otherwise significant to the context.[58] If numbers were our only indicator, the Septuagint would clearly be seen as the preferred Old Testament text for the New Testament. But there is another feature that also points to the Septuagint.

SEPTUAGINTAL PRESUPPOSITIONS

The Septuagint wasn't just a popular text. The New Testament seems strangely Septuagint-friendly, so much so, that it presupposes that its original readers knew and accepted the Septuagint as an authoritative translation of Scripture. In other words, if the reader didn't know or accept the Septuagint certain passages in the New Testament would either not make sense or seem to be in error. We will call these passages

ADDING NEW CHARACTERS

Our first example of a New Testament *Septuagintal Presupposition* was already examined in Chapter 1. Hebrews 11:35 references the Maccabean martyrs among the Old Testament saints. If you had a Septuagint (with the Deuterocanon) you would know exactly who was being described in this verse. But if the reader did not know the Septuagint (with the Deuterocanon) and relied on a different text like the Hebrew Masoretic Text, he or she would be clueless as to whom the author of Hebrews was pointing to as a model of supernatural faith. By referencing the Maccabean martyrs, the inspired author presupposes that his audience read the Septuagint and that it included Second Maccabees.

ENOCH PLEASED GOD

Hebrews 11:5 throws another curveball towards the non-Septuagint reader. Hebrews states that: "Before he [Enoch] was taken up, he was attested to have pleased God." Where was this attested? The Hebrew Masoretic Text says that Enoch "walked with God" before he was taken (Genesis 5:22-24 MT). But Hebrews 11:5 says that Enoch was "attested to have pleased God." The attestation is found in the Greek Septuagint. "And Enoch was well-pleasing to God, and was not found, because God translated him" (Genesis 5:24 LXX). Hebrew 11:5 is referencing the Septuagint. Again, the inspired author of Hebrews presupposes that his audience knew and accepted the Septuagint's description of God's pleasure with Enoch.

RUSTING GOLD

Another *Septuagintal Presupposition* is found in James 5:3 where James accuses the rich of allowing their gold and silver to "rust away" through selfishness. Here is the problem: Gold doesn't rust. It doesn't naturally react to air or water. Why then would James speak of gold rusting away? Did he commit a scientific error? James didn't err and if you knew the Septuagint you would know why. In Sirach 29:9-10, we find the following, "In obedience to the commandment, help the poor; do not turn the poor away empty-handed in their need. Spend your money on your brother or your friend, do not leave it under a stone to rust away." Rusting gold and silver is a metaphor for money that is hoarded instead of being spent on charity. It basically means that money saved for self-satisfaction is soon lost. Therefore, James is not making a scientific claim, but merely applying this metaphor to the rich of his day. However, if you didn't know the Septuagint and Sirach, you may be misled into believing that either James committed a scientific error or that he was guilty of using a faulty, if not silly, illustration.

WAS JACOB'S CLAN 70 OR 75 PERSONS?

Another example of a *Septuagintal Presupposition* is found in Stephen's statement that "…Joseph sent for his father Jacob, inviting him and his whole clan, seventy-five persons" (Acts 7:14). If the only text you relied upon was the Hebrew MT, there would seem to be an error since Genesis 46:27 MT states that there were only seventy persons:

> "All the persons belonging to Jacob who came to Egypt—his own issue, aside from the wives of Jacob's sons—all these persons numbered 66. And Joseph's sons who were born to him in Egypt were two in number. Thus the total of Jacob's household who came to Egypt was seventy persons" [59]

The number 70 is repeated in two other places in the MT as well:

> "The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt" (Exodus 1:5 MT).

> "Your ancestors went down to Egypt seventy persons in all; and now the Lord your God has made you as numerous as the stars of heaven" (Deuteronomy 10:22 MT).

Did Stephen commit an error? If the Hebrew MT was your Old Testament, it may seem so. However, Stephen was referring to the computation in the Septuagint (Genesis 46:27, Exodus 1:5, and Deuteronomy 10:22), which gives the number 75.[60]

430 YEARS BETWEEN THE PROMISES TO ABRAHAM AND THE GIVING OF THE LAW?

Paul provides another *Septuagintal Presupposition* in Galatians 3:16-17 when he states that there was four hundred and thirty years between the promises given to Abraham and the giving of the Law on Mount Sinai. If the Hebrew Masoretic Text is your Bible, Paul would seem to be mistaken because Exodus 12:40 MT reads:

> "The length of time that the Israelites lived in Egypt was four hundred and thirty years."

If the Israelites stayed in Egypt for 430 years then the time between the giving of the promises to Abraham and the giving of the Law would have to be well in excess of 430 years!

Paul, however, presumed that his readers knew the Septuagint, which states that the Jews had, "…sojourned in Egypt and in the land of Canaan was four hundred and thirty years."[61]

One Protestant Commentary notes:

> These additions [of the Septuagint] are important, for the period of sojourn in Egypt did not exceed two hundred fifteen years; but if we reckon from the time that Abraham entered Canaan and the promise was made in which the

sojourn of his posterity in Egypt was announced, this makes up the time to four hundred thirty years.[62]

Without having access to the Greek Septuagint, the original readers of Galatians would be confused as to how Paul came up with that number. The Hebrew Masoretic Text gives a different number making it appear that Paul had misread Exodus 12:40. But Paul simply presupposed that the Galatians knew the Septuagint computation and so he gave the number found in Exodus 12:40 LXX.

GOD LOVES A CHEERFUL GIVER

Paul makes an interesting statement about God in 2 Corinthians 9:7, where he says, "Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, *for God loves a cheerful giver*."[63] How did Paul and the Christians in Corinth know that "God loves a cheerful giver"? Paul seems to be citing or quoting something, but what? There are three possible sources. Paul may have known that God loves a cheerful giver through divine inspiration. More likely, Paul knew it because the Septuagint says: "God loves a cheerful and liberal man" (Proverbs 22:8a LXX). But if this is so then Paul must have presumed that his readers knew the Septuagint, since this verse is omitted in the Hebrew MT. Another possibility could be that Paul was referencing Sirach 35:8 [9], in which commands, "With each contribution show a cheerful countenance, and pay your tithes in a spirit of joy." If Paul did reference a text, it would be from the Septuagint (Proverbs 22:8a or Sirach 35:8 [9], or both).

There are several other Septuagintal presuppositions in the New Testament, but these should suffice to show that the Septuagint played an integral role in the thoughts and arguments of the New Testament.

MASORETIC PRESUPPOSITIONS

But isn't it also true that the New Testament presupposes the Hebrew Masoretic Text as well? Yes, definitely. The New Testament quotes the Hebrew Masoretic Text over and against the Greek Septuagint. But these instances pale in comparison to the number of quotes from the Septuagint. And of these quotations, only a handful are integral to meaning of the context (*e.g.*, John 19:37's use of Zech. 12:10 MT, "They shall look upon him whom they have pierced" and Romans 9:33's and 1 Peter 2:8's use of Isaiah 8:14 MT, "but for a stone of stumbling and for a rock of offence"). Like its counterpart, the Christian reader who is depended on the Septuagint alone would be at a loss.

But why stop there? The New Testament sometimes presupposes knowledge of certain pseudepigraphic writings and other works that are no longer extant. All of this is well and good. The argument is *not* that the New Testament uses the Septuagint exclusively or that the New Testament and the Septuagint make up some sort of a closed

system. What is being argued is that the New Testament uses the Septuagint as its preferred or normative text integrating the unique facets of the Septuagint translation into its thoughts and arguments. The New Testament does indeed use other texts, mostly the Hebrew MT, but these instances are considerably fewer. On the whole, it appears that the New Testament followed something like Tertullian's axiom, "Nothing at all must be rejected by us which pertains to us."[64] In other words, when the occasion called for it, the New Testament went beyond the Septuagint to use other texts. These non-Septuagint quotations, however, are clearly the exception and not the rule. When an alternate text was beneficial, the New Testament used it. Otherwise, the Septuagint was used.

CONCLUSION

In terms of numbers, the inspired authors of the New Testament used the Greek Septuagint as their primary or preferred Old Testament text. There are several instances where it presume that their original audience knew and accepted the Septuagint (with the Deuterocanon), otherwise, their statements would have been unintelligible or appeared to be erroneous. Since the Deuterocanon was an integral part of this translation (as evidenced by the *Septuagintal Presuppositions* and our analysis in Chapter 4), the inspired authors have their tacit, although not exclusive, approval to the Septuagint and its Deuterocanon.

QUESTIONS

- Which text did the New Testament rely upon for most of its Old Testament citations?
- Did the inspired authors of the New Testament expect their Christian readers to know the Septuagint?
    - Hebrews 11:5 says that Enoch *was attested* to have pleased God, where in the Old Testament is this attested? (Answer: Genesis 5:24 LXX)
    - Hebrews 11:35 speaks of the "men of old" who were tortured and refused deliverance in order to obtain a better Resurrection. To which biblical figure does this description refer? (Answer: the Maccabean Martyrs, 2 Maccabees 7).
    - Stephen in Acts 7:14 states that 75 people came with Joseph into Egypt. Where did stuff and get the figure of 75? (Answer: Genesis 46:27 LXX).
    - Paul, in Galatians 3:16-17, says that that the giving of the Law to Moses took place 430 years after God gave his promises to Abraham. Where is that figure given in the Bible? (Answer: Exodus 12:40 LXX).
    - Paul says in 2 Corinthians 9:7 that "God loves a cheerful giver." Where in the Old Testament did God say such a thing? (Answer: Proverbs 22:8a

LXX or Sirach 35:8 [9]).

- Where in the Protestant Old Testament did Jacob bless the son of Joseph "leaning over his staff" (Hebrews 11:21)? (Answer: Genesis 47:31 LXX).
- If Jesus, the Apostles, and the inspired writers of the New Testament tacitly approved the Septuagint as its Old Testament text, upon what basis can Christians reject certain parts of the Septuagint (*i.e.*, the Deuterocanon) as not being sacred Scripture?

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54. *Yadaim* 3:5, *Eduyoth*, 5:3.

55. Another common error that is the belief that the Deuterocanon was written in Greek. In fact, only two books of the seven deuterocanonical works (Wisdom and Second Maccabees) were written in Greek, the rest were written in Hebrew or Aramaic.

56. David Ewert, *A General Introduction to the Bible: From Ancient Tablets to Modern Translations*, (Grand Rapids, Michigan: Zondervan, 1983), p. 77.

57. The most famous example is Matthew 1:23's quotation of Isaiah 7:14 LXX, but there are many others. For example, Matthew 12:21 quotes Isaiah 42:4 LXX, Matthew 15:8-9 quotes Isaiah 29:13 LXX, Matthew 21:16 quotes Psalm 8:2 LXX, Luke 4:18-19 quotes Isaiah 61:1-2 LXX, Romans 2:24 quotes Isaiah 52.5 LXX, Romans 9:27-28 quotes Isaiah 10:22-23 LXX, Romans 10:20 quotes Isaiah 65:1 LXX, Romans 11:26-27 quotes Isaiah 59:20-21 LXX, Hebrews 1:6 possibly quotes Deuteronomy 32:43 LXX, if so, the MT omits the text cited; Hebrews 2:6-8 quotes Psalm 8:4-6 LXX, Hebrews 10:5-7 quotes Psalm 40:6-8 LXX, Hebrews 10:37-38 quotes Habakkuk 2:3-4 LXX, James 4:6 quotes Proverbs 3:34 LXX, 1 Peter 4:18 quotes Proverbs 11:31 LXX.

58. Matthew 2:15 quotes Hosea 11:1 MT, John 19:37 quotes Zechariah 12.10 MT; Romans 9:33 and 1 Peter 2:8 quotes Isaiah 8:14 MT, and Romans 11:35 quotes Job 41:11 MT.

59. *Tanakh: The Holy Scriptures,* (Philadelphia: Jewish Publication Society, 1985).

60. The preferred reading of Deuteronomy 10:22 LXX is "seventy" in Alfred Ralfs' *Septauginta*. However, there is ample support for the variant reading of "seventy-five" (A, F, l, q, r, s, u, z, y, v, b, Bohairic, Old Latin, and Cyprian). The variant "seventy-five" would bring Deuteronomy 10:22 in line with the other passages in the Septuagint (Genesis 46:27, Exodus 1:5), not to mention Acts 7:14 as well. As a side note, the Qumran Hebrew fragment 4QExodus-a also reads "75."

61. Emphasis mine.

62. Robert Jamieson et al., A Commentary, Critical and Explanatory, on the Old and New Testaments (On spine: Critical and explanatory commentary.; Oak Harbor, WA: Logos Research Systems, Inc., 1997), Ex 12:40.

63. Emphasis mine.

64. Tertullian, *On the Apparel of Women*, 3.

CHAPTER 6

THE OTHERWISE INEXPLICABLE RETENTION OF THE DEUTEROCANON IN RABBINICAL JUDAISM

ARGUMENT

There is evidence to suggest that rabbinical Judaism continued to copy the deuterocanonical books, perhaps even placing them within their Scripture, long after they had denied the Deuterocanon's authority.

If this is so, what accounts for their retention in rabbinical Judaism? Either these books were never considered Scripture and some Jewish communities later copied and added these books to their collection of sacred writings or the Deuterocanon was once considered Scripture and it was rejected but the practice of copying and associating it with the sacred texts continued in some Jewish communities.

Of the two options, the second seems more reasonable. Therefore, the retention of the Deuterocanon within some rabbinical Bibles indicates a possible pre-rabbinic acceptance of the same books.

EVIDENCE

Because the evidence is sketchy in this area, one should look at this argument as providing possible corroborating evidence rather than a demonstration or a proof. I'll leave it to the reader to determine its relative strength.

The earliest evidence for the Jews continuing to copy and use deuterocanonical books comes from Origen of Alexandria (AD 185-254). Origen knew Hebrew having frequent contact with various Jewish communities. In a fragment of his Commentary on the Psalms, Origen reproduces the books of the rabbinical Scriptures with their Hebrew and Greek titles. His computation concludes with the Hebrew title for the Books of Maccabees:

… 'The twenty-two books of the Hebrews are the following: That which is called

by us Genesis, but by the Hebrews, from the beginning of the book, Bresith, which means, 'In the beginning'; Exodus, Welesmoth, that is, 'These are the names'; Leviticus, Wikra, 'And he called'; Numbers, Ammesphekodeim; Deuteronomy, Eleaddebareim, ' These are the words'; Jesus, the son of Nave, Josoue ben Noun… Jeremiah, with Lamentations and the epistle in one, Jeremia; Daniel, Daniel; Ezekiel, Jezekiel; Job, Job; Esther, Esther. And besides these there are the Maccabees, which are entitled Sarbeth Sabanaiel.'[65]

Origen indicates that Maccabees was outside of the twenty-two books of the Rabbinical Bible. That's no surprise. What is surprising is that Origen knew of the Hebrew title for Maccabees (*Sarbeth Sabanaiel*) and he included it with his list of the "books of the Hebrews." How did Origen know the Hebrew title of Maccabees? He must have learned it from his Jewish contemporaries, which strongly suggests that Hebrew Maccabees was still being copied and read by the Jews in his day. Origen's inclusion of Hebrew Maccabees also suggests that although the Jews of his day did not consider it to be Scripture, Maccabees was still in some way associated with sacred text.

Hilary of Poitiers (AD 300-368), in his *Commentary on the Psalms*, which is largely dependent upon Origen's commentary on the Psalms, computes the number of books in the Rabbinical Bible as containing either twenty-two or twenty-four books. His computation of the twenty-four books includes the books of Tobit and Judith:

> "And this is the cause that the law of the Old Testament is divided into 22 books, that they might agree with the number of letters. These books are arranged according to the tradition of the ancients, so that five are of Moses… complete the number of twenty-two books. To some it has seemed good to add Tobias and Judith, and thus constitute 24 books according to the Greek alphabet."[66]

Although Hilary's computation appears to be based on a mystical correspondence between the number of the letters of the alphabets and sacred books, he nevertheless identifies Tobit and Judith as being part of the twenty-four books of the Rabbinical Bible.

Jerome (347-420) knew the Hebrew language and was well acquainted with the practices of rabbis in and around Palestine at the end of the fourth century. In his *Prefaces to the books of Tobit and Judith*, he states that he found Tobit written in Chaldean (Old Aramaic) and that Judith, which was also in Chaldean, was counted among the historical books, even though the Jews denied the authority of both.

> "I do not cease to wonder at the constancy of your demanding. For you demand that I bring *a book written in Chaldean words* into Latin writing, indeed the book of Tobias, which the Hebrews exclude from the catalogue of Divine Scriptures, being mindful of those things which they have titled Hagiographa. I have done enough for your desire, yet not by my study. For the studies of the Hebrews rebuke us and find fault with us, to translate this for the ears of Latins contrary to their canon. But it is better to be judging the opinion

of the Pharisees to displease and to be subject to the commands of bishops…"[67]

"The Jews count this book [Judith] among the apocrypha and its authority is considered to be insufficient for settling controversial points. *Moreover, since it was written in the Chaldean, it is counted among the historical books*. But as the Council of Nicaea reckoned it among the Holy Scriptures, I have yielded to your invitation"[68]

Jerome is emphatic that the Jews exclude Tobit and Judith from their canon and deny their authority to settle controversial points. However, Jerome was able to receive from them a copy of both books in Old Aramaic (Chaldean). Jerome surely obtained these Aramaic copies from his Jewish contemporaries.

Epiphanius of Salamis (AD 310-403) also attests to the retention of the Deuterocanon among the Jews. He claims that the Jewish Scriptures included Baruch and that they also "have" two more books, Sirach and Wisdom:

"By the time of the captives' return from Babylon these Jews had acquired the following books and prophets, and the following books of the prophets: [lists the protocanonical books and Baruch]… And they [the Jews] have two more books of disputed canonicity, the Wisdom of Sirach and the Wisdom of Solomon, apart from certain other apocrypha."[69]

In what sense did the Jews "have two more books?" Where did they "have" these two books? Was Wisdom and Sirach included in the third division of the Rabbinical Bible (i.e. the Writings / Hagiographa / Ketuvim)? The question may seem a bit farfetched, if it weren't for the next testimony.

Rabbah ben Mare (320-350) is not a Christian writer. He is a Jewish sage in a tractate of the Babylonian Talmud.

"Said Raba to Rabbah bar Mari, "How on the basis of Scripture do we know that which people say, 'A bad palm will usually find its way to a grove of barren trees'?" He said to him, "It is written in the Torah, repeated in the prophets, and mentioned a third time in the Writings [Hebrew, *Ketuvim*], and it is also learned in a Mishnah paragraph and repeated as a Tannaite statement as well. "It is written in the Torah: 'So Esau went to Ishmael' (Gen. 28:9). "Repeated in the prophets: 'And there gathered themselves to Jephthah idle men and they went out with him' (Judg. 11:3). "Mentioned a third time in the Writings: 'Every fowl dwells near its kind and man near his equal' (Ben Sira 13:15). "It is also learned in a Mishnah paragraph…"[70]

Rabbah b Mare quotes Sirach 13:15 as coming from the third division of the Rabbinical Bible known as the Writings (Ketuvim).[71]

The testimonies above show that although rabbinical Judaism denied the

Deuterocanon's authority, the practice of copying them in Hebrew or Aramaic continued, at least in some locations, until they fell into disuse. Furthermore, a few of these testimonies also shows that the Deuterocanon was, in some way, associated with the third division of Scripture or perhaps copies were even included among the books of the Writings or Ketuvim (Hilary, Epiphanius, Rabbah b. Mari).

ARGUMENT

According to the testimony above, the books of the Deuterocanon continued to be copied and associated, if not included, within rabbinical scriptures for the first four Christian centuries. How widespread was this practice? It is impossible to determine. Nevertheless, even if only a few Jewish communities continued to copy these books with their sacred writings (while denying them authority), we must ask, where this practice originated. Why copy and include books that rabbinical authority had deemed not sacred?

The aftermath of the Second Jewish Revolt may provide an answer to this question. Akiba's adoption of the Hebrew Masoretic Text as the normative text (with its consequent acceptance of disputed MT books and rejection of the Septuagint / Deuterocanon) may not have achieved uniformity throughout the Jewish world for a long time. Even under the best circumstances in the ancient world uniformity would take a long time to achieve. The new standards and practices would take time to spread and overcome the inertia of custom and tradition, especially within a religious culture that so prizes conformity with its past. This may account for why, even as late as the fourth Christian century, there still is evidence of the Deuterocanon being copied in the Semitic languages and being placed or associated with the Writings.

Given the conservatism of the Jews at this time, it is difficult to imagine any scenario where these books were added to or became associated with the third division of the Bible *after* its authority had been rejected. It is more plausible that the retention of the Deuterocanon is the remnant of a more ancient practice of including them with Scripture.[72] Eventually, the new norm over took the old and memory of the Deuterocanon's former place within body of Scripture disappeared along with the Deuterocanon.

PROTESTANT PARALLEL

A similar phenomenon happened within early Protestantism. The historic Christian Bible (as witnessed by the *Great Codices*, *Old Latin*, the *Vulgate*, and its vernacular counterparts) included the Deuterocanon intermixed with the other books of the Old Testament. Protestantism, following Martin Luther, denied the full authority and canonicity of the Deuterocanon calling it "Apocrypha." Despite its rejection by the Reformers, Protestants continued to include the Deuterocanon in their Bibles, albeit carefully segregated and with remarks that qualified its authority. Nevertheless, the

Deuterocanon remained "between the covers" of Protestant Bibles.

If the early Protestant Reformers denied that these books were Scripture in its fullest sense, why didn't they just remove them? Ulrich Zwingli in his *Preface to the Zurich Bible* (1531) provides a clue. He states that he included these books in his translation "so that no one may complain of lacking anything, and each may find what is to his taste."[73] Clearly, there was a strong sentiment within early Protestantism that these books should remain in the Bible.[74] As the Anglican scholar John Hey explained, "At the Reformation, when men had been brought up to revere them [the deuterocanonical books], it would have been both imprudent and cruel to set them aside."[75] Even the Edinburgh Bible Society, which pushed to stop funding to any Protestant publisher who printed the Bible with the "Apocrypha," recognized this early tension by stating that removing the "Apocrypha" was the "…anxious desire with many good and enlightened men at the time of the Reformation, though circumstances discouraged them from attempting to accomplish it." Why would it have been "imprudent and cruel?" What possible "circumstances discouraged" these men from even attempting to remove the Deuterocanon from Protestant Bibles?

We often forget that the first Protestants were all former Catholics. They grew up reading Bibles with these books in them, just as their parents and grand-parents and the generations who lived before them had done. To the rank and file, the dispute over the canonicity of these Old Testament books must have seemed like a scholarly quibbling, but the actually removal of these books from the Bible could not be dismissed as trivial. A less drastic measure was taken. The Deuterocanon was segregated from the rest of Scripture and placed in an appendix between the Old and New Testaments with a warning that they cannot be used to confirm doctrine. After a few generations had passed, and the memory of these books' former place in Scripture had faded, the appendix was moved to the back of the Bible and then later it was removed from Protestant Bibles altogether.

Although the evidence is sketchy in regards to rabbinical Judaism, it appears that the Rabbinical Bible may have undergone a similar process where the authority of the Deuterocanon had been denied, but these books continued to be sporadically copied until they eventually were removed.

OBJECTIONS AND ANSWERS

OBJECTION #1: The argument is based on flimsy evidence. These fathers were wrong, plain and simple. The Jews never accepted these books.

REPLY TO OBJECTION #1: We have multiple eyewitness accounts by individuals who knew Hebrew and had personal contact with different Jewish communities, not to mention a Jewish source. All of these sources testify to Hebrew and Aramaic copies of the Deuterocanon, some of them placing them within the third division. How could they

all be wrong?

The statement that "the Jews never accepted these books" fails to make an important distinction. It is more accurate to say "rabbinical Judaism never accepted the Deuterocanon," which is true, but it only speaks to post-Christian Judaism. *Covenantal Judaism* was different. It was comprised of diverse sects including some (such as the Essenes and the Christians) that did accept deuterocanonical texts as sacred.

OBJECTION #2: Even if the Jews continued to copy and retain these books, it doesn't mean that they accepted them as Scripture. Jerome and the others you quote are emphatic that the Jews did *not* accept these books.

REPLY TO OBJECTION #2: The argument does not claim that rabbinical Judaism accepted the Deuterocanon as Scripture. It didn't. What *is* being argued is much more modest: the Deuterocanon continued to be copied by some Jewish communities at least up to the end of the fourth century. In some cases, these books were, in some way, included or associated with the Bible. Since it is exceedingly unlikely that these books could have been added *after* they had been repudiated (*Tosefta Yahayim* 2:13), it is reasonable to assume that the practice of copying and including these books predated their repudiation (See Chapters 6, 7, and 8) suggesting a pre-rabbinic Jewish acceptance of these books.

QUESTIONS

- Origen, Hilary, Epiphanius, Jerome, and the *Babylonian Talmud* suggest that the Deuterocanon was included among the sacred Scriptures of the Jews, but their authority was denied. Did the Jews *add* these books to their Bible or were they *there from antiquity and retained* in their Bibles out of reverence for tradition?
- Why would the Jews add books to their Scripture that never enjoyed any sacred status?

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65. From a fragment from Origen's *Commentary on the Psalms.*

66. Hilary of Poitiers, *Prologue to the Psalms*, 15.

67. Jerome, *Preface to Tobit.* Emphasis mine.

68. Jerome, *Preface to the Book of Judith.* Emphasis mine.

69. Epiphanius, *Panarion*, Section 1, Heresy 8 (Judaism continued), 6, 1-4.

70. Neusner, J. (2011). *The Babylonian Talmud: A Translation and Commentary*. Peabody, MA: Hendrickson Publishers. (*Baba Qamma*, Folio 92b I. 15. A-F). The older E. W. Kirzner translation gives "Whence can be derived the popular saying…?"

71. Scholars have long debated what standing Sirach had within rabbinical literature since it is sometimes cited in an authoritative manner. This passage *Baba Qamma* is often cited in favor of Sirach having a quasi-canonical status. But we are not going that far. Instead, the passage is quoted to show that Sirach was once placed among or associated with the Writing (*Ketuvim*).

72. This seems even more probable given the ancient use and acceptance of the Greek Septuagint throughout Judaism. The Septuagint was accepted and used by Jews before the second Christian century both in Judea and throughout the Diaspora.

73. *Preface to the 1531 Zurich Bible* as quoted in Neuser, 91.

74. It should also be noted the Luther's view of the Deuterocanon was much higher than that of Protestantism a generation or two later. Calvin considered these writings holy and useful for Christians to read.

75. John Hey, *Lectures on Divinity delivered in the University of Cambridge* (Cambridge: Parker, 1797), volume 4, p. 490.

CHAPTER 7

"EVEN THOUGH THE RABBIS WITHDREW THE BOOK OF BEN SIRA..."

ARGUMENT

Since the Rabbinical Bible does not include the Deuterocanon, the Deuterocanon must have either (1) never been part of the Jewish Scripture or (2) been removed later by rabbinic authority. If the former is true the latter must be false since rabbinic authority could not remove books that were never there. However, if the latter is true and the former false and it would indicate a pre-rabbinical acceptance of the Deuterocanon that was only later to be rejected by rabbinic authority.

The rabbinical text *Sanhedrin* 100b states that Sirach was removed by rabbinical authority (see the discussion concerning *Tosefta Yahayim* 2:13 in Chapter 3), which indicating a pre-rabbinical acceptance of the Deuterocanon prior to its rejection.

The legitimacy of such a canonical change rests solely on the authority of those who withdrew these books. Since this withdrawal took place well after the birth of Christianity (i.e., *ca* AD 132), this rabbinical rejection is in no way binding on Christians.

TEXT

"R. Joseph (290-320) said: Even though the rabbis withdrew [Hebrew, *genaz*] the book of Ben Sira, we expound [interpret] all the good passages in it … [three quotations from Sirach]" (*Sanhedrin* 100b, manuscript reading).

ANALYSIS

What does *Sanhedrin* 100b mean when it says the rabbis *withdrew* Sirach? The word translated "withdrew" (*genaz*) usually refers to a book [codex], scroll, or manuscript that

is no longer useable. It is withdrawn from service and placed in a store house (*genizah*) for it to naturally decay (*Sepher Torah* 5:14, *Sopherim* 5:14f).

This meaning of *genaz,* however, does not fit the context of *Sanhedrin* 100b. Rabbi Joseph was not referencing a particular scroll or manuscript, but Sirach itself. If Sirach had been "withdrawn" (in the sense of being taken out of circulation and left for decay), there wouldn't be a text for Rabbi Joseph to quote.

Another use of *genaz* refers to withdrawing official recognition as a text as sacred, as the following quotations indicate:

> "The wise men desired to withdraw (*genaz*) the Book of Ecclesiastes because its language was often self-contradictory and contradicted the utterances of David…" (*Sabbath* 30b).
>
> "Some desired also to withdraw (*genaz*) the book of Proverbs, because it contained internal contradictions…" (*Sabbath* 30b)
>
> "At first they said Proverbs, Canticles, and Ecclesiastes are apocryphal (*genuzim*). They said they were parabolic writings and not of the Hagiographa…until the men of the Great Synagogue came and explained them (*Aboth of R. Nathan*, 1).

In the *Sabbath* 30b, "withdrawal" (*genaz*) means the withdrawal of recognition as sacred texts. In the *Aboth of Rabbi Nathan*, the withdrawn texts (*genuzim*) were not considered part of the third division of the Hebrew Scriptures (i.e., the Writings / *Hagiographa* / *Ketuvim*). Notice that these decisions to "withdraw" books are not permanent since they can be overturned, as appears to be the case with Proverbs, Song of Songs, and Ecclesiastes.

This latter meaning of *genaz* clearly fits the context of Rabbi Joseph's remarks in *Sanhedrin* 100b that is to say that even though the rabbis had withdrawn (genaz) their recognition of Sirach as a sacred text, Rabbi Joseph still finds many good passages for exposition.

Rabbi Joseph's statement indicates that the removal of Sirach was a post-Christian rabbinical decision, which would make it in no way binding upon Christians. It also implies a pre-rabbinical recognition of Sirach's sacred status, at least by some Jews, otherwise, there would be no recognition to withdraw.

OBJECTIONS AND ANSWERS

OBJECTION #1: Scripture says that the Jews "were entrusted with the oracles of God" (Romans 3:2). Therefore, the Jews were given divine authority to determine the canon of the Old Testament and they rejected the Deuterocanon.

REPLY TO OBJECTION #1: Paul says that they "were entrusted" (aorist, passive, indicative). By being entrusted with the oracles of God, the Jews once enjoyed a great

advantage over the Gentiles (Romans 3:1). But for Paul, this advantage was something *in the past* being surpassed by Christianity (Philippians 3:7-11). The oracles of God are now entrusted to the Messiah's disciples (1 Thessalonians 2:13, 2 Peter 1:19; 3:15-16). The Rabbinical Bible was finalized sometime around AD 132, long after Paul wrote.

But what if "the Jews" continued to wield divine authority over the canon of Scripture after the Resurrection? Would this prove that the Deuterocanon is not Scripture? If it did, it would prove too much since the same rabbinical authority that rejected the Deuterocanon also rejected the Epistle to the Romans (that states that they once had this authority) and the rest of the New Testament as well. The argument saws off the branch upon which it sits, but there is no need to go this far. The Jews *did* enjoy an advantage over the Gentiles by being entrusted with God's oracles, but once Christ, the Word of God Himself, has come. The oracles of God are now entrusted to His Bride, the Church.

CONCLUSION

Sanhedrin 100b clearly states that Sirach was rejected by rabbinical authority. As we have seen so far, there is ample evidence to support this statement, especially in Chapter 3 with our discussion on *Tosefta Yahayim,* 2:13. Both texts, *Sanhedrin* 100b and *Tosefta Yahayim* 3:13, imply a pre-rabbinic acceptance of these texts as sacred prior to their "withdrawal" or rejection. Since the authority that withdrew Sirach was post-Christian, it holds no binding authority for Christians. We are then left with the question: Did Jesus and His inspired Apostles accept the Deuterocanon as Scripture and entrust it to the Church as sacred writings? The evidence presented in this book answers this question in the affirmative.

QUESTIONS

- If Sirach was never considered Scripture by the Jews, how could it have been removed as a sacred book?
- If Sirach was disqualified from being a sacred text because it was written after the time prophecy ceased in Israel, how could Rabbi Joseph say that the book was withdrawn by the rabbis?
- Are post-Christian rabbinical decisions binding upon Christians?

CHAPTER 8

SIRACH AND THE JUDEAN DESERT TEXTS

ARGUMENT

Two fragments of the Book of Sirach discovered at Masada and Qumran were copied with a special stichographic layout that is almost exclusively used for poetic biblical texts. These texts are both pre-Christian and they come from two different Jewish communities. Therefore, they provide good probative evidence that Sirach was indeed accepted as Scripture in some segments of Judaism in the first century, if not earlier.

TEXTS

From Qumran: 2QSir

From Masada: MasSir [Mas1h]

ANALYSIS

Between 1946 and 1956, excavations in the caves at Khirbet Qumran, located a few miles northwest of the Dead Sea, have brought to light hundreds of manuscripts and fragments known as the Dead Sea Scrolls. Several of these fragments are from the Deuterocanon. One fragment from Qumran is of particular interest. In Cave 2 excavators discovered a fragment of the deuterocanonical book of Sirach (2QSir), which dates somewhere between 50 and 1BC, which contains portions of the Sirach 6.

In the 1960s, a manuscript of Sirach was discovered inside an encasement in the east wall of the fortress of Masada, in the southern district of Israel. Masada is best known as the final holdout of Jewish zealots at the end of the First Jewish Revolt. The Roman siege of Masada took place sometime around AD 73. This fragment of Sirach (MasSir [Mas1h]) dates from 10BC to 50AD. [76]

What's important about these two fragments is that the scribes who copied them employed a special layout that was almost exclusively used for poetical biblical texts. As Dead Sea Scroll expert Emmanuel Tov explains:

> A stichographic layout is evidenced in 30 Judean Desert texts of two poems in the Torah (Exodus 15; Deuteronomy 32), Psalms (especially Psalm 119), Proverbs, Lamentations, and Job… In the Judean Desert texts, there is a special layout for poetical units that is almost exclusive to biblical texts (including Ben Sira [2QSir and MasSir]), and is not found in any of the non-biblical poetical compositions from the Judean Desert…"[77]

What is meant by "stichographic layout" is that the lines (Greek, *stikhos*) of the manuscript is layout out so as to indicate certain phrasal patterns, cadences, or units within the poetic verses.

Had a single fragment in this format been found at Qumran, one could easily write it off as part of the community's larger eccentric biblical canon. But the second fragment found at Masada suggests that Sirach had a much wider acceptance as a sacred text in Judaism prior to the closure of the Rabbinic Bible (ca. AD 100-135).

CONCLUSION

The stichographic fragments of Sirach confirm what has been so far argued in this book, namely, that the Deuterocanon was accepted as sacred Scripture in certain sects within first century Judaism and that a post-Christian change did occur when the rabbis rejected Sirach [and the rest of the Deuterocanon] at the beginning of the second Christian century (Chapter 3, 7).

The fragments also lend credence to our contention in Chapter 6 that Rabbinical Judaism retained the deuterocanonical texts, in some communities, well after their formal rejection. This retention speaks to a possible earlier scribal tradition of associating these books with sacred Scripture. For example, two late pieces of evidence suggest that this tradition continued for quite some time after they've been formally rejected.

CAIRO GENIZAH

The famous manuscript discoveries at Cairo Genizah included a copy of Sirach (Genizah MS B) that is also copied in a stichographic layout not unlike that of the Masada fragment. The manuscript at Genizah is late (10th century AD), but it shows a continuation of the special formatting for Sirach that was found at Masada and Qumran.

SAAYAD GAON (AD 882/892 – 942)

There is also a quote from a medieval Jewish sage named Saayed Gaon who speaks of copies of two deuterocanonical books being found in a special biblical format as well.

TEXT

"From the words of the preface to the Sepher Haggalui by our master

> Saadyah… And these are his words: 'And when these wicked people saw that I had composed a book in the holy language (divided into) verses, and provided with vowels and accents, they began to scoff, and said that this is a prophetic book [that is they accused him of the ambition to imitate the Scriptures]. But this is only through their folly, for they thought that the definitions [essential features] of the prophetic books are that they are provided with verses, vowels, and accents, but its definitions are not so, etc. For this action, viz., to divide (a book) into verses and to provide it with vowels and accents is permitted to every man who can do so if he likes; just as Simeon the son of Jeshua, the son of Elezar, the son of Sira, composed a book on ethics which is like the books Proverbs in its divisions (chapters), its verse, vowels, and accents; and as Eleazar ben Irai composed a *Book of Chochmah*;, which is like the book of *Koheleth* in its order, verses, vowels, and accents; and the Hasmonaeans, Judah, Simeon, Jochanan, Jonathan, and Eleazar, the sons of Mattathias, (composed a book) on the things that happened to them in the Chaldaic language divided into verses (and provided) with vowels and accents, without any one among them having been a prophet'" (*Sefer Hagaluy*).[78]

Contemporaries of Saayad accused him of writing in a format that was to be reserved for prophetic writings (i.e., Scripture). In his defense, he notes that there were three non-prophetic books that were written in the same format. These books appear to be the book of Sirach, Eleazar ben Irai's Book of Chochmah, and perhaps First Maccabees.[79]

The fact that Saayad and his audience did not consider these books to be prophetic is not surprising, since their sacred status had been rejected centuries earlier. However, what is surprising is that Saayad was aware of Hebrew and Aramaic copies of Sirach and Maccabees in a format that his contemporaries believed should be reserved for biblical documents.

The Genizah text and the quote from Saayad Gaon are not meant to prove that the Deuterocanon is inspired Scripture, but only to illustrate that there seems to have been a scribal tradition of copying the Deuterocanon in a biblical format that continued for centuries after the Deuterocanon had been rejected. That tradition, in light of the stichographic fragments found at Masada and Qumran, appears to have pre-dated Christianity.

OBJECTIONS AND ANSWERS

OBJECTION #1: Saayad Gaon's description of these books is too general to say with certainty that he is speaking about the deuterocanonical books of Sirach and Maccabees. These could be other works based on Sirach and Maccabees.

REPLY TO OBJECTION #1: The objector makes a valid point. But if these texts had

this special format, it would be reasonable to assume that they must have had something in their pedigree to warrant the special format. The deuterocanonical texts of Sirach and Maccabees are certainly more deserving of a special format than any knock offs bearing their names. Moreover, we know that Hebrew Sirach had already been copied in a special biblical format for quite some time (Qumran, Masada) and that Origen had access to a Hebrew copy of First Maccabees (*Commentary on the Psalms*). Barring any evidence to the contrary, it seems that these two deuterocanonical texts are the most likely candidates for Saayad Gaon's comments.

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76. Emmanuel Tov, "*The Background of the Stichometric Arrangements of Poetry in the Judean Desert Scrolls*," "*The Background of the Stichometric Arrangements of Poetry in the Judean Desert Scrolls*," Prayer and Poetry in the Dead Sea Scrolls and Related Literature: Essays in Honor of Eileen Schuller on the Occasion of Her 65th Birthday (Studies of the Texts of The desert of Judah), ed. J. Kenner, K. M. Kenner, and C. Wassen (Brill Academic Publishing, 2011), 412.

77. Emmanuel Tov, *Textual Criticism of the Hebrew Bible* (Fortress Press, 2012), p. 201-202. The only known possible exception is 4Q Messianic Apocalypse (4Q521) 2 ii, which Tov notes is written in the most simple layout. Tov adds, "This [stichographic] arrangement probably implies that Ben Sira was considered to be biblical, not necessarily by the Qumran community, but by the scribes of 2QSir and MasSir…" (See Emmanuel Tov, *The Background of the Stichometric Arrangements of Poetry in the Judean Desert Scrolls*," FN 6, p. 409).

78. As quoted in "The Quotations from Ecclesiasticus in Rabbinic Literature," *The Jewish Quarterly* Review, Vol. 3, No. 4 (Jul., 1891), S. Schechter, p.688.

79. The *Book of Chochmah* [or the *Wisdom of ben Irai*] is an unknown work. One quote Saayad makes from this book actually comes from Book of Sirach, so it's possible that *Chochmah* was collection of quotations.

CHAPTER 9

"CANONICAL" USE BY THE EARLY CHRISTIANS (CONSENSUS)

ARGUMENT

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness…" (2 Timothy 3:16).

Since Scripture is inspired by God, it is capable of confirming doctrine (teaching, reproof, for correction, for training in righteousness). Conversely, human apocrypha, not being inspired, lacks the authoritative weight to do the same.

From the New Testament era onwards, with notable exceptions, Christians used the Deuterocanon as Scripture in the full Pauline sense (1) inspired writings (2) that are "profitable for teaching, for reproof, for correction, for training in righteousness." Opposition to the full authority of the Deuterocanon comes late (largely towards the end of the fourth century) and appears to be more theoretically than actual.

A consensus, therefore, existed in the first four centuries of the Church attesting to the Deuterocanon as inspired Scripture. Such an ancient and widespread consensus must have come from a common source early in Christian history, which was capable of making such a determination and having the authority to produce such a consensus. That source could only be the original deposit of Faith Christ and His inspired apostle handed on to the Church.

BACKGROUND

In 1519, Johann Eck and Martin Luther debated the topic of Purgatory. When Eck appealed to 2 Maccabees 12:42-46 to support the full Catholic understanding of Purgatory, Luther denied that Maccabees (and later in the same debate the entire

Deuterocanon) was canonical and admissible as a proof in debate:

> "There is no proof of Purgatory in any portion of sacred Scripture, which can enter into the argument, and serve as a proof; for the book of Maccabees not being in the Canon, is of weight with the faithful, but avails nothing with the obstinate."[80]

From that point on, Protestantism could never allow the Deuterocanon (which they call "Apocrypha") to be used Scripture in its fullest sense.[81] It was a theological impossibility. Why? As John Calvin pointed out, the Deuterocanon confirms the very doctrines that the Protestant Reformers denied:

> Add to this, that they [the fathers at Trent] provide themselves with *new supports* when they give *full authority* to the Apocryphal books. Out of the second of the Maccabees they will prove Purgatory and the worship of saints; out of Tobit satisfactions, exorcisms, and what not. From Ecclesiasticus they will borrow not a little. For from whence could they better draw their dregs? I am not one of those, however, who would entirely disapprove the reading of those books; but in giving them an authority which *they never before possessed,* what end was sought but just to have the use of spurious paint in colouring their errors?[82]

Calvin charged the Council of Trent of using the Deuterocanon as "new supports" by giving the deuterocanonical books "an authority which they never possessed." He was not alone. Zwingli and others also appealed to antiquity to justify their view that the Deuterocanon was human apocrypha. Their appeal centered mainly upon two fourth century Christians writers, Rufinus and Jerome, which they claimed represented the common opinion of the early Church.[83]

Rufinus called the Deuterocanon "Ecclesiastical Books" and said that the Church read these books, but they were "not appealed to for the purpose of confirming doctrine."[84] Jerome was more emphatic. He consigned the Deuterocanon to the Apocrypha and stated that Church should read these books, "…for the edification of the people, but not to support the authority of ecclesiastical doctrines."[85]

But did Rufinus and Jerome represent the common opinion of the early Church? Did the early Christianity really treat the Deuterocanon as uninspired human Apocrypha incapable of confirming doctrine? Were they read only for Christian edification? Or is it more true to say that the early Church accepted the Deuterocanon as Scripture in the full Pauline sense, namely, God-breathed (inspired) writings capable of confirming doctrine (i.e., "teaching, reproof, and training in righteousness")? The follow survey will provide the data to answer this question.

DATA AND CATAGORIES

We will begin our investigation by surveying the writings of early Christians, also known as the early Church fathers, (as well as a few extant heretical writers) who used or spoke about the Deuterocanon. This survey is by no means exhaustive, but it suffices to provide a large enough cross-section of writings for us to determine whether Rufinus and Jerome really did express the common opinion of the early Church and whether a consensus existed on this issue.

The survey is divided along the identifying markers given by Paul in 2 Timothy 3:16:

(Category A) "All (every) Scripture is inspired by God,"

(Category B) that it is capable of "teaching, reproof, and correction."[86]

The data are therefore divided into six categories, three positive and three negative. The three positive categories are (A) Explicit Confirmation as inspired Scripture, (B) Its ability to confirmation of doctrine without qualification, and (C) Unqualified quotations with protocanonical citations. The three negative categories are (-A) Explicit denial of inspiration, or denial of being Scripture, or an explicit affirmation as apocrypha, (-B) Denial of its ability to confirm doctrine, and (-C) Qualified quotations with the protocanonical books.[87]

Categories (A) and (-A) address Paul's assertion that "All (every) Scripture is God breathed (inspired)." Categories (B) and (-B) address Paul's predication that Scripture is capable of confirming doctrine ("…teaching, reproof, correction…"). Categories (C) and (-C) indicate whether the writer saw any distinction between the protocanonical and deuterocanonical books.

Apart from a few exceptions, the survey is limited to works available in English. Since its purpose is to compare Jerome's and Rufinus' statements to antiquity, the survey will begin with the Apostolic Fathers (approx. AD 80 - 138) to a few decades after Jerome's death (middle of the fifth century).

Each entry will be preceded by two sets of numbers. The first number is a running count of each entry. The second number (in brackets) is a running count of each individual source. Extracts and fragments found within a work will be counted as a separate source. For example, if Eusebius quotes Dionysius, it will be counted as a separate source, since it was Dionysius who made the statement, not Eusebius. Individual letters will be treated as separate sources, since they were penned to different people, on different occasions, often covering different topics.

CATEGORY A (EXPLICIT CONFIRMATION)

The first and strongest evidence that a Christian writer believed a book to be inspired Scripture is his explicit attestation to the document's divine authority. The attestation may come in several different forms. For example, an author may quote a document explicitly as "Scripture," or by asserting its divine authorship (i.e., introducing a quotation as the

"words of God," "the words of a prophet," or that it is "spoken by the Holy Spirit," *etc*.), or by indicating that the text quoted is an authentic member of sacred Scripture (i.e., introducing a quote as part of "sacred history," coming from "our authorities," *etc*.). The affirmation may be directly to an individual quotation or it may be part of a general introduction for a group of inspired citations.

1. [1]Athenagoras (ca. 180), *Plea for Christians*, 9, quotes Baruch 3:36 as coming from a prophet inspired by the Holy Spirit.[88]
2. [2] Irenaeus of Lyon (ca. 180), Eusebius in his *Church History*, 5, 8, 8, believed Irenaeus (*Against Heresies*, 4, 38, 3) quoted Wisdom 6:18-19 with approval.
3. [3] Tertullian (ca 160-209), *On the Soul*, 15, alludes to Wisdom 1:6 as coming from revelation.[89]
4. [4] Clement of Alexandria (d. 215), *The Instructor*, 1, 8, quoted Sirach 21:7 as "Scripture."[90]
5. Clement of Alexandria, *The Instructor*, 2,1,6-7 quoted Wisdom 6:17-18 and 16:26 along with other texts from "Scripture."[91]
6. Clement of Alexandria, *The Instructor*, 2, 5, 4, quoted Sirach 21:20 as "Scripture."[92]
7. Clement of Alexandria, *The Instructor*, 2, 8, quoted Sirach 39:26-27 as "Scripture."[93]
8. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 23:19 as "Scripture."[94]
9. [5] Clement of Alexandria, *Stromata* 2, 23, quoted Tobit 4:15 as "Scripture."[95]
10. Clement of Alexandria, *Stromata*, 4, 16, introduces Wisdom 3:2-4 with, "the Divine Wisdom says…"[96]
11. [6] Hippolytus (d. 236), *Against Noetus*, 5, quotes Baruch 3:36 as among the Scriptures Noetus mutilates.[97]
12. [7] Hippolytus, *On Song of Songs*, lists Wisdom as a book (with Proverbs and Ecclesiastes) containing the mysteries of Christ.[98]
13. [8] Ps-Hippolytus, *Against the Jews* 9 quoted Wisdom 2:1, 12, 13, as coming from a "prophet" and giving a prophecy concerning Christ.[99]
14. [9] Cyprian (d. 258), *Letter* 64, 2, cited Sirach 7:29, 31, as being "established in the Holy Spirit."[100]
15. [10] Cyprian, *Treatise* 2, 1, *On the Dress of Virgins*, Wisdom 3:11 quoted with the Psalms as the words of the Spirit.[101]

16. [11] Cyprian, *Treatise* 2, 10, *On the Dress of Virgins*, Wisdom 5:8 quoted as "Divine Scripture."[102]
17. [12] Cyprian, *Treatise* 7, 9, cited Sirach 2:1, 4, 5 as "the Divine Scripture teaches and forewarns."[103]
18. [13] Cyprian, *Treatise* 8, *On Works and Alms*, 2, quoted Sirach 3:30 with, "The Holy Spirit speaks in the sacred Scriptures, and says…"[104]
19. Cyprian, *Treatise* 8, *On Works and Alms*, 5, Sirach 29:12 is introduced as the "words of God" and "divine instructions"[105]
20. [14] Cyprian, *Treatise* 11 *Exhortation to Martyrdom*, 12, quoted Wisdom 3:4-8 with "The Holy Spirit shows and predicts."[106]
21. [15] Ps-Cyprian, *Treatise 12*, *Against the Jews,* Book 3, Cyprian gathered together quotations "*from the Holy Scriptures* some heads bearing upon the religious teaching of our school; seeking for a succinct course of *sacred reading*, so that your mind, *surrendered to God*, might not be wearied with long or numerous volumes of books, but, instructed with a summary of *heavenly precepts*."[107] He cited Wisdom 1:1, 3:4-8, 12; 4:11,14; 5:1-9, 6:6, 13:1-4, and 15:15-17; Sirach 1:14, 3:30, 4:10, 29, 5:4, 7; 6:16, 7:17, 9:16, 10:26, 14:11, 23:11, 25:9, 27:5, 28:15, 29:12, and 34:16; Tobit 2:2, 14, 4:5-11, and 12; Baruch (mentioned but not cited), 1 Maccabees 2:6, 52, and 2:62-63, and 2 Maccabees 6:30, 7:9, 14, 16-20, 9:12; and Susanna 1-3.[108]
22. [16] Origen (d. 254), *First Principles*, 1, 2, 5, quoted Wisdom 7:25 as support from "the authority of Holy Scripture."[109]
23. Origen, *First Principles*, 2, 1, 5, referenced Maccabees 7 saying, "But that we may believe on the authority of holy Scripture that such is the case, hear how in the book of Maccabees, where the mother of seven martyrs…"[110]
24. Origen, *First Principles*, 2, 8, 3, quoted Sirach 43:20 as "Holy Scripture."[111]
25. Origen, *First Principles*, 2, 9, 1, Wisdom 11:20 [21] is quoted as "Scripture."[112]
26. Origen, *First Principles*, 3, 1, 14, Wisdom 7:16 is quoted as "as the Scriptures declare…"[113]
27. [17] Origen, *Against Celsus*, 3, 72, used Wisdom 7:25-26 as "defined by the word of God."[114]
28. Origen, *Against Celsus*, 4, 75 quoted Sirach 39:21, 16 as "And one of our own wise men says somewhere…"[115]
29. Origen, *Against Celsus*, 6, 7, quoted Sirach 21:18 as "holy Scriptures" and "divine words."[116]

30. Origen, *Against Celsus* 7, 12, quoted Sirach 21:18 as "the teaching of Holy Scripture."[117]
31. Origen, *Against Celsus* 8, 46, referenced the Maccabees as "Scripture history."[118]
32. Origen, *Against Celsus*, 8, 50, quoted Sirach 10:19 as "the divine word says…"[119]
33. [18] Origen, *Homilies on Genesis* 1, 15 references Wisdom 3:16 as "Scripture."[120]
34. Origen, *Homilies on Genesis* 12, 5 quotes Sirach 22:19 as "Scripture."[121]
35. [19] Origen, *Homilies on Exodus* 4, 5, quotes Sirach 22:19 as "Scripture."[122]
36. Origen, *Homilies on Exodus* 6, 1 quotes Wisdom 2:20 as a prediction of Christ's death.[123]
37. Origen, *Homilies on Exodus*, 8, 4 quotes Sirach 2:12 as the words of the prophet.[124]
38. [20] Origen, *Commentary on Leviticus*, Homily 1, 1, Susanna part of the "divine catalog."[125]
39. [21] Origen, *Homilies on Judges*, *Homily* 3, 2, quoted Sirach 10:14 and 25:4 as "Scripture."[126]
40. Origen, *Homilies on Judges*, *Homily* 9, 1, after talking about Deborah (Judges 4:4) says, "should I recount about Judith, that admirable and most noble of all women?"[127]
41. [22] Origen, *Homily 1 in 1 Samuel, 4*, quoted Sirach as "Scripture."[128]
42. [23] Origen, *Homily 9 in Ezekiel 2*, quoted Sirach 10:9-10 as "Sacred Scripture"[129]
43. Origen, Homilies on Jeremiah, Homily 20, 7, 3 appeals to Judith as "an example from Scripture."[130]
44. Origen, Homilies on Jeremiah, Homily 20,7,3 appeals to Judith as "an example from Scripture."[131]
45. [24] Origen, *Commentary on Matthew, Book 12, 22*, quoted Sirach 18:30 as a "commandment" for Christians.[132]
46. Origen, *Homilies on Luke*, *Homily 3 (Luke 1:11)*, quoted Wisdom 1:2 as "the holy word of Scripture."[133]
47. Origen, *Homilies on Luke, Homily* 21 (Luke 3:1-4) quotes Wisdom 7:17-20 as "the Lord Himself says…"[134]

48. [25] Origen, *Commentary on Romans*, Book 3,3,14, quoted Wisdom 9:15 as "Scripture."[135]
49. Origen *Commentary on Romans*, 3,7,13, quoted Sirach 15:9 as "Scripture."[136]
50. Origen, *Commentary on Romans* 9, 19, 17, quoted Sirach 10:12 [14] as "Scripture."[137]
51. [26] Origen (185-232)*, History of Susanna, 13,* states all the churches of Christ read Tobit.[138]
52. [27] Dionysius (d. 265), *On Nature*, 3, quoted in Eusebius' *Preparation for the Gospel* 5, 25, introduces Sirach 16:26-27 as the "divine oracles."[139]
53. [28] Methodius (d. 311), *Banquet of the Ten Virgins*, 1, 3, makes the introduction, "Wisdom, a book full of virtue, the Holy Spirit openly drawing his hearers…"[140]
54. Methodius, *Banquet of the Ten Virgins* 1, 3, quoted Sirach 18:30, 19:2 and Wisdom 4:3 as "Scripture proof" for statements previously made.[141]
55. Methodius, *Banquet of the Ten Virgins*, 2, 3, quoted Wisdom 3:16 as "Scripture."[142]
56. Methodius, *Banquet of the Ten Virgins*, 2, 6, quoted Wisdom 4:6 as Christ's words at the Judgment.[143]
57. Methodius, *Banquet of the Ten Virgins*, 2, 7, quoted Wisdom 15:10-11 as pertaining to those who "are blamed by the word, which says…"[144]
58. [29] Alexander of Alexandria (d. 326), *Thedoret's Church History* 1, 3, accused his opponents of "disobedience to the injunction of" Sirach 3:20 [Vulg. 22 / LXX 21].[145]
59. [30] Athanasius (ca 296 – 373), *Against the Heathen*, 1, 9, 4, quoted Wisdom 14:12 with "as the wisdom of God testifies beforehand."[146]
60. Athanasius, *Against the Heathen*, 1, 11, 1, introduces Wisdom 11:12-12 as "the Scriptures taught us beforehand long ago" and "Scripture witnesses."[147]
61. Athanasius, *Against the Heathen*, 1, 17, 3, cited Wisdom 14:21 as "Scripture."[148]
62. Athanasius, *Against the Heathen*, 2, 44, places the words of Wisdom 13:5 on the lips of the Son.[149]
63. [31] *Encyclical Letter of the Council of Egypt*, 3, quoted Wisdom 1:11 as "Holy Scripture."[150]
64. [32] Athanasius, *On the Opinion of Dionysius*, 9, Wisdom 7:25 as coming

"from the Scripture"[151]

65. [33] Athanasius, *Letter to the Bishops of Egypt and Libya*, 3, quoted Psalm 49:16 and Sirach 15:9 as the words of the Holy Spirit.[152]
66. [34] Athanasius, *Four Discourses against the Arians*, 2, 32, seems to quote Wisdom 13:5 as "Scripture."[153]
67. Athanasius, *Four Discourses against the Arians*, 2, 35, quotes Judith 8:16 as "Scripture."[154]
68. 68. Athanasius, *Four Discourses against the Arians,* 2, 45, cites Wisdom 9:2 in a series of citations from the "divine Scriptures."[155]
69. [35] Alexander of Thessalonica, Fragment in Athanasius' *Defense against Arius*, 2, 66, quotes Sirach 30:4 as "Holy Scripture."[156]
70. [36] Lucifer of Caligari, (d. 361), *De non Parcendo in Deum Delinquentibus*, 15, introduces 1 Maccabees 2:49-68 as "the Holy Scripture says."[157]
71. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 35, quoted 2 Maccabees 6:1-11 as "Scripture."
72. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 21, introduces a quote from 2 Maccabees 7:14 and 16 as "the Scripture says…"[158]
73. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 12, quoted 1 Maccabees 1:43-52 as "Holy Scripture."[159]
74. [37] Lucifer of Caligari, *Concerning Saint Athanasius*, 1, 32, quoted Wisdom 2:24 as the words of the "Holy Spirit."[160]
75. Lucifer of Caligari, *Concerning Saint Athanasius*, 1, 33, quoted Wisdom 6 as the words of the "prophet."[161]
76. [38] Cyril of Jerusalem (315-386), *Lectures* 11, 15, quoted Baruch 3:27 as "the prophet."[162]
77. [39] Hilary of Poitiers (d. 368), *On the Trinity*, 1, 7, quoted Wisdom 13:5 as "the prophet's voice."[163]
78. Hilary of Poitiers, *On the Trinity*, 4, 16, quoted 2 Maccabees 7:28 as "Divine Scripture" and introduces it with, "the Prophet says…"[164]
79. [40] Hilary of Poitiers, *Tractate in Psalm* 118, [v. 13] 8, quoted Wisdom 17:1 as from a "prophet."[165]
80. [41] Hilary of Poitiers, *Psalm* 118, *Let*. 19, 8, quoted Wisdom 7:27 as according to the "prophet."[166]
81. [42] Hilary of Poitiers, *Tractate* In Psalm 125, 6, quoted Judith 16:3 as being

among the "Law and the prophets."[167]

82. [43] Hilary of Poitiers, *In Psalm* 135, 11, quoted Wisdom 7:1 as "the Prophet says…"
83. [44] Basil the Great (329-379), *Hexaemon Homilies,* 6, 10, quoted Sirach 27:12 with "[What Scripture] says is very true…"[168]
84. [45] Gregory of Nazianzus (325-389), *Orations,* 43, lauds Basil by recounts the "men of old days" who were "illustrious for piety, as lawgivers, generals, prophets, teachers, and men brave to the shedding of blood, Let us compare our prelate with them, and thus recognize his merit." He references Adam, Enos, Enoch, Noah, Abraham, Isaac, Rebecca, Jacob, Twelve Patriarchs, Joseph, Job, Moses, Aaron, Joshua, Judges, Samuel, David, Solomon, Elijah, Jonah, and *the Maccabean martyrs*. Then he says, "Now I turn to the New Testament."[169]
85. [46] Gregory of Nazianzus, *Oration,* 45, 15, quoted Judith 5:6 as the words of "Scripture."[170]
86. [47] Amphilochius, *Oration I*, 2 quoted Baruch 3:38 as "the prophet's voice."[171]
87. [48] Gregory of Nyssa (d. 386), *Against Eunomius*, 8, 5, quoted Wisdom 7:18 as "most excellent Wisdom."[172]
88. [49] Gregory of Nyssa, *On Virginity*, 15, introduces Wisdom 1:4 as "Scripture tells us…"[173]
89. [50] Didymus the Blind (ca. 386), *Commentary on Zechariah 7:5-7,* quotes Tobit 12:8-9 as a reference from "the divinely-inspired Scripture."
90. Didymus the Blind, *Commentary on Zechariah 9:14-15*, calls Tobit 4:15 a "commandment" that is transgressed.
91. Didymus the Blind, *Commentary on Zechariah 8:4-5*, points to Judith as an "Old Testament" example of caste widowhood.
92. Didymus the Blind, *Commentary on Zechariah 13:2*, uses Wisdom 14:9-10 as a parallel to a development in thought in Isaiah.
93. Didymus the Blind, *Commentary on Zechariah* 2:6-7 quotes Sirach 43:20 as "Scripture."
94. Didymus the Blind, *Commentary on Zechariah* 3:6-7 quotes Baruch 3:37 as referring to Christ.
95. Didymus the Blind, *Commentary on Zechariah* 8:23 quotes Baruch 3:37 as a prophecy of Christ.
96. [51]Epiphanius (310-403), *Panarion*, *Section* 2, *Heresy* 6, 15, 7, quoted Wisdom 3:13-14 as "…in another passage the Holy Spirit says prophetically,

both for the ancient and for <the> future generations."[174]

97. Epiphanius, *Panarion*, *Section* 2, *Heresy* 13, 8, 1, quoted Sirach 13:16 as "Scripture."[175]
98. Epiphanius, *Panarion*, *Section* 3, *Scholion* 70a, quoted Sirach 14:5 as "Scripture" and chastises Marcion for "falsifying what is written, but add something that is not."[176]
99. Epiphanius, *Panarion, Section* 4, *Heresy* 37, 2, 1 the followers of Noetus quote Baruch 3:36 as "Scripture."[177]
100. Epiphanius, *Panarion, Section* 4, *Heresy* 44, 18, 1, quoted Wisdom 7:2 and Sirach 10:11 as "Scripture." [178]
101. Epiphanius, *Panarion, Section* 4, *Heresy* 43, 44, 2, quoted Wisdom 3:1-4 as "[The Lord] taught it through Solomon in a book entitled Wisdom." [179]
102. Epiphanius, *Panarion, Section* 4, *Heresy* 43, 48, 2, quoted Wisdom 3:4-7 is corroborated by the "other Scriptures."[180]
103. [52] John Chrysostom (347-407), *Homily in John*, 48, 3, Sirach 1:22 and 10:9 are included in a string of quotes introduced as "Divine Scripture."[181]
104. [53] John Chrysostom, *Homilies 7 on Hebrews 4:16*, 9, introduces Wisdom 7:8 with, "And this doctrine is not my own, but Scripture also recognizes the same distinction."[182]
105. John Chrysostom, *Homily on Hebrews* 9, 7, introduces Luke, Sirach, Proverbs, and Mark as "Divine Scriptures."[183]
106. [54] John Chrysostom, *Homily on Ephesians*, 4, 3, quoted Sirach 5:6 as "Scripture."[184]
107. John Chrysostom, *Homily on Ephesians*, 19, introduces Sirach 2:4 [3] with, "For if a certain wise man gave this advice in the Old Testament, and said…"[185]
108. John Chrysostom, *Homily on Ephesians*, 20, quotes Sirach 11:3 as "Scripture."[186]
109. [55] John Chrysostom, *Homily on Acts* 10, quotes Sirach 23:10 as from the "Old Testament."[187]
110. John Chrysostom, *Homily on Acts* 29, quotes Sirach 1:22 as the "Scripture readings."[188]
111. [56] John Chrysostom, *Homily in Matthew* 17, 2, quotes Sirach 9:8 as from the "ancient Scriptures."[189]
112. John Chrysostom, *Homily in Matthew* 52, 6, quotes Sirach 34:20 as

"Scripture."[190]

113. John Chrysostom, *Homily in Matthew* 79, 5, quotes Sirach 28:3 as "from the Old Testament."[191]
114. [57] John Chrysostom, *Demonstration Against the Jews and Gentiles that Christ is God*, 8, 6, quotes Baruch 3:38 as a prophecy of Christ.[192]
115. [58] John Chrysostom, *On the Incomprehensible Nature of God*, 5,14-16, quotes Baruch 3:38 as the words of a prophet.[193]
116. [59] John Chrysostom, *Against the Jews* 8, 6, 6, quotes Sirach 2:1-2a LXX as "Scripture."[194]
117. [60] John Chrysostom, *Homilies on Genesis* 2, 2 [5], quotes Wisdom 9:14 as coming from Scripture."[195]
118. John Chrysostom, *Homilies on Genesis* 6, 13, quotes Sirach 17:31 as from "Divine Scripture." [196]
119. John Chrysostom, *Homilies on Genesis* 11, 4, quotes Wisdom 14:3 as "Scripture."[197]
120. John Chrysostom, *Homilies on Genesis* 39, 7, quotes Sirach 16:3 as coming from "the prophet."[198]
121. [61] Ambrose (340-397), *Duties of the Clergy*, 1, 2, 5, quotes Sirach 20:7 as "Scripture."[199]
122. Ambrose, *Duties of the Clergy*, 2, 13, 65, quotes Wisdom 7:22-23, 29-30, and 8:7 as proof "by the witness of Scripture."[200]
123. [62] Ambrose, *Concerning Virgins*, 1, 7, 35, Wisdom 3:13 is introduced as the words "Nor do I allege any opinion of my own, but I repeat that which the Holy Spirit spake by the prophet…"[201]
124. [63] Ambrose, *Three Books on the Holy Spirit*, 3, 18, 135, introduces Wisdom 7:22 with "Let them learn that we teach by authority of the Scriptures; for it is written…"[202]
125. [64] Ambrose, *Two books on brother Saytus*, 1, 30, quoted Wisdom 4:11 as "Scripture."[203]
126. [65] Ambrose, *Exposition of the Christian Faith*, 1, 3, 28, quoted Baruch 3.38 as "Scripture" and the "Divine oracles."[204]
127. Ambrose, *Exposition of the Christian Faith (De Fide)*, 4, 8, 87, quoted Sirach 24:5 as coming from "the oracles of God."[205]
128. [66] Ambrose, *Letter* 63, 16, quoted Tobit 12:8-9 as "Scripture."[206]
129. [67] Ambrose, *On Widowhood*, 7, 37-42, referenced the exploits of Judith as

"Scripture."[207]

130. [68] Ambrose, *Hexameron*, *The Six Days of Creation*, 4,8,31, quotes Sirach 27:12 as "Scripture."[208]
131. Ambrose, *Hexameron, The Six Days of Creation*, 6,4,17, quotes Tobit 6:1, 3:5, 8:3, and 11:8 as coming from "the prophetic book."[209]
132. [69] Augustine (AD 354 – 430), *City of God*, 14, 7, quotes Wisdom 6:21 and the Psalms as "Scripture."[210]
133. Augustine, *City of God*, 15, 23, quoted Baruch 3:26-28 as the words of a prophet and distinguishes it from the Apocrypha.[211]
134. Augustine, *City of God,* 17, 20, quoted Wisdom 2:12-21 as a prophecy concerning Christ.[212]
135. Augustine, *City of God*, 17, 20, said "…of old the Church, especially the Western, received them [Wisdom and Sirach] into authority."[213]
136. Augustine, *City of God,* 17, 20, quoted Sirach 36:1-5 as a prophecy of Christ.[214]
137. Augustine, *City of God*, 19, 4, quoted Wisdom 9:15 as "the true book of Wisdom."[215]
138. Augustine, *City of God,* 19, 27, quoted Wisdom 9:15 as the words of the City of God to God.[216]
139. Augustine, *City of God*, 21, 9, quoted Sirach 7:17 as "Scripture."[217]
140. Augustine, *City of God*, 22, 22, quoted Sirach 30:12 as "Scripture."[218]
141. [70] Augustine, *On Christian Doctrine*, 2, 21, 32, quoted Wisdom 13:9 as a "rebuke by Holy Writ."[219]
142. Augustine, *On Christian Doctrine*, 2, 31, quoted Sirach 37:20 as "Scripture."[220]
143. Augustine, *On Christian Doctrine*, 3, 17, 25, used Sirach 7:27 as an example of how to interpret Scripture.[221]
144. Augustine, *On Christian Doctrine*, 3, 18, 26-27 quoted Tobit 8:5 as an apparent proof from the Old Testament Scripture.[222]
145. Augustine (354-430), *On Christian Doctrine*, 4, 5, quoted Wisdom 6:26 [LXX 24] as "Scripture."[223]
146. [71] Augustine, *On the Trinity*, 4, 12, quoted Wisdom 1:13 as the "just condemnation."[224]
147. Augustine, *On the Trinity,* 4, 20, calls Wisdom 7:25-27 and 9:10

"Scripture."[225]

148. Augustine, *On the Trinity*, 11, 11, quoted Wisdom 11:21 as "Holy Scripture."[226]
149. Augustine, *On the Trinity*, 13, 16, quoted Wisdom 12:18 as "Holy Scripture."[227]
150. Augustine, *On the Trinity*, 14, 1, quoted Wisdom 6:26 as "Scripture."[228]
151. Augustine, *On the Trinity*, 15, 5, quoted Wisdom 6:1 as "Scripture."[229]
152. [72] Augustine, *On Continence*, 28 [13], quoted Wisdom 8:21 with "the Scripture says…"[230]
153. [73] Augustine, *On Holy Virginity*, 31 and 44, quoted Sirach 3:18 [Vulg. 20] as "Scripture."[231]
154. [74] Augustine, *On Widowhood*, 21, quoted Wisdom 8:21 as "Scripture."[232]
155. [75] Augustine, *On Lying*, 31 [16], quoted Wisdom 1:11 as "Scripture."[233]
156. [76] Augustine, *On the Predestination of the Saints*, 17, 46, quotes Wisdom 8:21 stating "whose authority has been used by great and learned men who have commented upon the divine utterances long before us…"[234]
157. [77] Augustine, *The Enchiridion* of Faith*, Hope and Love*, 66, quoted Sirach 40:1 as "Scripture."[235]
158. [78] Augustine, *On the Care of the Dead*, 16 [21], quoted Sirach 3:22 as "Scripture."[236]
159. [79] Augustine, *Morals of the Catholic Church*, 16, 29, quoted Wisdom 1:5 and 11:17 as the words of "the prophet."[237]
160. Augustine, *On the Morals of the Catholic Church*, 23, 43, quoted Sirach 27:6 as being from the books that the "same divine Spirit who wrote those things in the New Testament." [238]
161. Augustine, *On the Morals of the Catholic Church*, 24, 45, quoted Sirach 19:1 as from the Old Testament and "the words of the prophet."[239]
162. [80] Augustine, *Reply to Faustus*, 12, 44, quoted Wisdom 2:18-21 saying "is prophesied of the Jews"[240]
163. Augustine, *Reply to Faustus*, 22, 2, quoted Wisdom 7:27 as from the "Old Testament."[241]
164. [81] Augustine, *In Answer to the Letters of Petilian*, 3, 29 [34], quoted Wisdom 1:5 as "Scripture."[242]
165. Augustine, *In Answer to the Letters of Petilian*, 3, 31 [36], quoted Wisdom

1:5 with "according to the Scripture."[243]

166. [82] Augustine, *On the Soul and its Origin*, 3, 2, quoted Wisdom 1:5 as "Scripture."[244]
167. [83] Pelagius, Augustine, *On Nature and Grace, Against the Pelagians*, 33, Pelagius quoted Sirach 10:13 in a proof from "Scripture."[245]
168. Pelagius, Augustine, *On Nature and Grace*, 36 [42], says that Pelagius lists Judith among the biblical examples of those who are said to have lived justly without sin.
169. [84] Augustine and Coelestius, *Concerning Man Perfection in Righteousness*, 13, quoted Tobit 4:21 as part of several passages Coelestius adduced correctly from Scripture.[246]
170. [85] Augustine, *On Marriage and Concupiscence*, 1, 32, quoted Sirach 18:30 as "Scripture."[247]
171. [86] Augustine, *Treatise on Freewill and Grace*, [XV] 31, quoted Sirach 15:15 LXX as "Scripture." [248]
172. [87] Augustine, *On the Lord's Sermon on the Mount*, 2, 14 [48], quoted Sirach 5:5-6 with, "… the Holy Spirit recalls us, when He says by the prophet…"[249]
173. [88] Augustine, *Tractates on John*, *Tractate* 12, 10, quoted Wisdom 1:2 as "Scripture." [250]
174. Augustine, *Tractates on John*, *Tractate* 21, 2, quoted Wisdom 7:26 as "Scripture."[251]
175. Augustine, *Tractates on John*, *Tractate*, 53, 7, quoted Sirach 2:22 [23] as an "admonition of the Lord."[252]
176. Augustine, *Tractates on John*, *Tractate* 25, 15, quoted Sirach 10:14-15 as "Scripture."[253]
177. [89] Augustine, *Homilies on the First Epistle of John, Tract* 9, 2 quoted Sirach 1:28 as "Scripture."[254]
178. Augustine, *Against Julian* 6, 1, 1, quotes Wisdom 7:28 as "Scripture."[255]
179. Augustine, *Letter* 164, 13, 6, quotes Wisdom 10:1-2 as having canonical authority.[256]
180. [90] Rufinus (340-410), *Benediction of Gad*, 3, quoted Sirach 34:9 as "Scripture."[257]
181. Rufinus, *Benediction of Joseph*, 3, quoted Sirach 11:30 as "Sacred Scripture."[258]

182. [91] Rufinus, *Commentary on the Symbol of the Apostles*, 5, quoted Baruch 3:36-38 as "the prophet foretold…"[259]
183. Rufinus, *Commentary on the Symbol of the Apostles*, 46, quoted Wisdom 3:7 as "the prophet predicts…"[260]
184. [92] Jerome (340-430), *Letter* 77, 4, quoted Baruch 5:5 as being among the "trumpets of the prophets." (AD 399).[261]
185. [93] Jerome, *Letter* 118, 1 [AD 406], quoted Sirach 3:7 and 4:28 as "Scripture."[262]
186. Jerome, *Letter* 118, 2, quoted Sirach 22:6 as "Divine Scripture." (AD 406).[263]
187. [94] Theophilius of Alexandria, *Festal Letter of AD 402* in Jerome, *Letter* 98, 13, quoted Wisdom 1:7 as "Scripture."[264]
188. [95] Theophilius of Alexandria, *Festal Letter of AD 404*, in Jerome, *Letter* 100, 9 says that the victories of the Maccabees (2 Maccabees 7) are praised throughout the whole world in the churches of Christ.[265]
189. [96] Theodoret (393-457), *Commentary on Psalm 67*, quotes Baruch 3:37 as the words of the "according the prophet."[266]
190. [97] Sulpitius Severus (363-420), *Sacred History*, 1, 49, gives Tobit as part in Sacred Scripture.[267]
191. Sulpitius Severus, *Sacred History*, 2, 14, includes Judith in "sacred History"[268]
192. Sulpitius Severus, *Sacred History*, 2, 20, writes of the Maccabees as taken from Sacred Scripture.[269]
193. [98] Sulpitius Severus, *Doubtful Letters*, 2, 10, calls Wisdom 1:11 "Scripture."[270]
194. [99] John Cassian (360-435), *Conferences* pt 1, 7, 5, quoted Baruch 3:11 as "the words of the prophet."[271]
195. John Cassian, *Conferences.* pt. 1, 9, 34, introduces Sirach 29:15 with "this saying of the Lord…"[272]
196. [100] John Cassian, *12 Books on the Institutes*, 4, 38, calls Sirach 2:1 "Scripture."[273]
197. John Cassian, *12 Books on the Institutes*, 10, 20, possibly quoted Sirach 33:29 as "Scripture."[274]
198. [101] Cyril of Alexandria (376-444), *Letter* 15, 2, Sirach 3:22 is quoted as "Sacred Scripture."[275]
199. [102] Cyril of Alexandria, *Festal Letter*, 6, quoted Wisdom 15:10 as the

words of the prophet.[276]

200. [103] Cyril of Alexandria, *Festal Letter,* 11, 8, quoted Baruch as "Scripture."[277]
201. [104] Cyril of Alexandria, *Festal Letter*, 14, 2, quoted Sirach 2:14 as a "divine injunction."[278]
202. [105] Cyril of Alexandria, *Festal Letter* 18, quoted Baruch 3:37-38 [36-37] as "Scripture."[279]
203. [106] Cyril of Alexandria, *Festal Letter* 28, quoted Baruch 3:37-38 [36-37] as the word of the prophet.[280]
204. [107] Cyril of Alexandria, *Homily* 7, quoted Sirach 2:1 as "Scripture."[281]
205. [108] Cyril of Alexandria, *Commentary on the Twelve*, *On Hosea, 14,* quoted Sirach 11:20 as "a prophecy about Christ by "blessed" Sirach.[282]
206. Cyril of Alexandria, *Commentary on the Twelve, On Hosea,* 13, quoted Wisdom 13:1 as "sacred Scripture."[283]
207. Cyril of Alexandria, *Commentary on the Twelve, On Amos*, 3, calls Sirach 13:23 "Scripture."[284]
208. Cyril of Alexandria, *Commentary on the Twelve, On Nahum,* 2, quoted Sirach 13:23 as "Scripture."[285]
209. [109] Peter Chrysologus (406-450), *Sermon* 88, quotes Baruch 3:37-38 [36-37] as "Scripture" and "the words of the Prophet.[286]

CATEGORY B – CONFIRM DOCTRINE

Whereas Category A provides explicit confirmation of the first half of 2 Timothy 3:16-17 (i.e. the Deuterocanon is inspired Scripture) Category B provides confirmation of the second half of the verse, namely, that the Deuterocanon is used "…for teaching, for reproof, for correction…," that is, to confirm doctrine.

Remember, Rufinus and Jerome both claimed that the Deuterocanon was to be used only as edifying material, *not* to "support ecclesiastical doctrine" and that these two fathers were said to express the common opinion of the early Church.[287] Did a consensus of early Christians accept the Deuterocanon only as edifying material or as Scripture capable of confirming doctrine?

Below lists the writer, his work, the text used, and a summary of the doctrine or teaching that the text is used to confirm or teach. The context of each citation is given in the footnotes.

1. [1] Clement of Rome, *1 Clement* 27:5-7 used Wisdom 12:12 to confirm

God's sovereignty over creation.[288]

2. [2] The Shepherd of Hermas, *First Commandment,* 1, possibly used of 2 Maccabees 7:28 to confirm creation from nothing (*ex nihilo*).[289]
3. [3] Athenagoras, *Plea for Christians*, 8-9, quoted Baruch to confirm monotheism.[290]
4. [4] Tertullian, *Prescription against the Heretics*, 7, cited Wisdom 1:6 to show the superiority of Christianity over pagan philosophy.[291]
5. [5] Tertullian, *On the Soul*, 15, used Wisdom 1:6 to confirm the primacy of the soul over the body.[292]
6. [6] Tertullian, *Answer to the Jews*, 4 used Joshua and Maccabees to prove that the Sabbath commandment was only temporary, not eternal.[293]
7. [7] Tertullian, *Against Marcion* , 3, 22, quoted Wisdom 2:12 as proof that Marcion's Creator was not an adversary of Christ because he showed displeasure when speaking of Christ's sufferings.[294]
8. [8] Irenaeus of Lyon, *Demonstration of Apostolic Teaching*, 97, quoted Baruch as an extended prophesy of the Incarnation.[295]
9. [9] Clement of Alexandria, *The Instructor*, 2, 1, quoted Wisdom 6:19 and Wisdom 16:26 to explain the Agape.[296]
10. [10] Clement of Alexandria, *Stromata,* 4, 16, quoted Wisdom 3:1-6 to demonstrate that both suffering and martyrdom are forms of sanctification or purification.[297]
11. [11] Hippolytus, *The Anti-Christ*, 49, quotes 2 Maccabees 2:6ff as fulfilling the prophecies of Daniel using Antiochus Epiphanes as a model or precursor of the Anti-Christ.[298]
12. [12] Hippolytus, *Commentary on Daniel (Susanna)*, v. 55, quoted Tobit and Sarah as proofs for the intercession of angels.[299]
13. [13] Ps-Hippolytus, *Against the Jews* 8-9 quoted Wisdom 2:1, 12-17, 20 as a prophecy concerning opposition to Christ by the Jews.[300]
14. Ps-Hippolytus, *Against the Jews*, 10, quoted Wisdom 5:1-9 as a prophecy concerning Christ and the Jews.[301]
15. [14] Cyprian, *Treatise* 9, quoted Sirach 2:4-5 to demonstrate that the suffering produces patience in the righteous and complaints and blasphemes in the wicked.[302]
16. [15] Cyprian, *Against the Jews*, 2, 1,[303] Cyprian quotes Sirach 24:3-7 as a proof that God established Christ to be the First Born.[304]

17. Cyprian, *Against the Jews*, 2, 14, Wisdom 2:12-22 is used as a prophecy of Christ's death.[305]
18. Cyprian, *Against the Jews*, 3, 1, quoted Sirach 14:11 and 29:12 to show almsgiving cleanses one from sins.[306]
19. Cyprian, *Against the Jews*, 3, 1, Tobit 4:5-11 to affirm the efficacy of almsgiving and good works before God.[307]
20. Cyprian, *Against the Jews*, 3, 15, quoted Wisdom 2:4-8 and 1 Maccabees 5:52 to show that sanctification makes men pleasing to God.[308]
21. Cyprian, *Against the Jews*, 3, 17, quoted Wisdom 5:1-9 to show that God rewards martyrdom with immortality.
22. Cyprian, *Against the Jews*, 3, 17, quoted 2 Maccabees 6:30 to establish that heavenly glory outweighs our sufferings.[309]
23. Cyprian, *Against the Jews* 3, 59, used Wisdom 13:1-4, 15-17 to condemn idolatry.[310]
24. [16] Cyprian, *On the Lord's Prayer*, 33, used Tobit 12:12-15 to confirm the role of angels in prayer.[311]
25. [17] Cyprian, *On Works and Alms*, 5.20, used Sirach 29:15 is used to show that good works propitiate God.[312]
26. Cyprian, *On Works and Alms*, 5, 20, used Tobit 12:8-9 to establish the efficacy of good works and that almsgiving can save one from death.[313]
27. [18] Aphraates, *Demonstration* 5, 19, cited several passages from 2 Maccabees as fulfilling prophecies of Daniel 7.[314]
28. [19] Origen (AD 185-254), *First Principles*, 1, 2, 5, quoted Wisdom 7:25 to demonstrate that the Son is the only Begotten of the Father.[315]
29. Origen, *First Principles*, 1, 2, 9, quoted Wisdom 7:25-26 as a "definition" of the attributes of God, namely a description of the Son being omnipotent and eternal.[316]
30. Origen, *First Principles*, 1, 2, 10 used Wisdom 7:25 to argue that Father is eternally omnipotent because the Son is the "efflux of the glory of the Almighty."[317]
31. Origen, *First Principles*, 1, 2, 11, quoted Wisdom 7:26 is used to demonstrate that the Son is from the Father and co-eternal.[318]
32. Origen, *First Principles* 1, 2, 12, quoted Wisdom 7:26 to demonstrate that Father and Son exercise one will and in no way are they dissimilar.[319]
33. Origen, *First Principles*, 2, 9, 1, quoted Wisdom 11:21 to prove that

creatures have limits and therefore are under God's sovereignty.[320]

34. Origen, *First Principle*, 4, 3, 14, quoted Sirach 16:21 to demonstrate that the knowledge of those enlightened by the Holy Spirit still has its limits.[321]
35. [20] Origen, *Contra Celsus*, 4, 37, quoted Wisdom 12:1 to show that God's breathing into Adam was not physical air, but God's incorruptible spirit.[322]
36. Origen, *Contra Celsus*, 6, 7, quoted Sirach and Wisdom to refute Celsus by showing that Christians too are encouraged to practice dialectics.[323]
37. Origen, *Against Celsus*, 8, 14, quoted Wisdom 7:25-26 to demonstrate Christ being the the Son of God is divine.[324]
38. [21] Origen, *Commentary on John*, 1, 18, quoted 2 Maccabees 7:28 to prove God created all things out of nothing (*ex nihilo*).[325]
39. Origen, *Commentary on John*, 2, 16, used Judith 9:2 to prove that Jesus is the light that enlightens all men that is He is the God of all.[326]
40. Origen, *Commentary on John*, 6, 36, quoted Wisdom 17:1 to show that the divine mysteries go beyond human understanding and can be resolved only with great difficulty.[327]
41. [22] Origen, *Commentary on Matthew* 10:19, quoted Wisdom 9:6 to prove that faith apart from divine power is nothing.[328]
42. [23] Origen, *Commentary on Romans*, 1, 5, 2, used Wisdom 7:25-26 to show Christ is the substantial Son of the Father.[329]
43. Origen, *Commentary on Romans,* 1, 18, 7, used Sirach 15:16-17 to confirm our free will in choosing salvation or damnation.[330]
44. Origen, *Commentary on Romans,* 2, 3, quoted Wisdom 11:20 as an analog to show that God's patience is measured.[331]
45. Origen *Commentary on Romans,* 3, 7, 6, possibly used Wisdom 1:1 to show the righteousness of God cannot be known by natural impulses but by revelation.[332]
46. Origen, *Commentary on Romans*, 5, 2, 8, cited Wisdom 10:1 to prove that Christ redeems the sin of Adam and that Adam will share in the redemption.[333]
47. Origen, *Commentary on Romans,* 5, 3, 8, used Wisdom 9:6 to prove those justified in Christ should do nothing without righteousness otherwise it is worthless.[334]
48. Origen, *Commentary on Romans* 7, 13, 9, quoted Wisdom 7:25 to confirm that the Son comes from only one source, the Father, and He is God over all.[335]

49. Origen, *Commentary on Romans,* 7, 15, 13, quoted Wisdom 1:7 to show the Holy Spirit is from the Father and possesses the one divine essence of the Trinity.[336]
50. Origen, *Commentary on Romans*, 7, 17, 5, quoted Sirach 27:5 to prove God's sovereignty (or perhaps predestination) as Creator.[337]
51. Origen, *Commentary on Romans,* 8, 5, 8, quoted Wisdom 7:26 in a demonstration that all preaching is Trinitarian.[338]
52. Origen, *Commentary on Romans,* 9, 3, 7, used Wisdom 9:6 to confirm that faith without grace is nothing.[339]
53. [24] Origen, *Commentary on John*, 13, 153, quoted Wisdom 7:25 to formulate the relationship between the Father and the Son.[340]
54. Origen, *Commentary on John,* 13, 234, quoted Wisdom 7.26 to confirm his Christology.[341]
55. Origen, *Commentary on John*, 13, 403, quoted 2 Maccabees 15:14 to affirm that those departed are still concerned for God's people.[342]
56. Origen, *Commentary on John,* 20, 26, quoted Wisdom 10:3-4 to prove that the flood occurred to destroy Cain's seed.[343]
57. Origen, *Commentary on John,* 20, 235, quoted Wisdom 1:14 confirm the motives of the devil's sin.[344]
58. [25] Origen, *Homilies on Jeremiah*, Homily 9, 4, 5 used Wisdom 7:26 to demonstrate Christ is eternally begotten of the Father.[345]
59. [26] Origen, *Commentary on Hebrews* (Hebrews 1:2-4), uses Wisdom 7:25 to show that the Son is consubstantial to the Father.[346]
60. [27] Dionysius of Alexandria (d. 265), *Misc. Fragments*, *Letter to Dionysius of Rome,* 3, used Wisdom 7:26 to prove that the Son is co-eternal with the Father.[347]
61. Dionysius of Alexandria, *Misc. Fragments*, *Letter to Dionysius of Rome*, 4, used Wisdom 7:25 to further establish that "God is Spirit" (John 4:24).[348]
62. [28] Dionysius of Alexandria, *Fragment from Books on Nature*, 3 (in Eusebius' *Preparation of the Gospels, Book* 14, 27 quoted Sirach 16:29-30 to show that blind elements cannot order themselves but God's wisdom rules over all of creation.[349]
63. [29] Archelaus, *Against Manes*, 29, Archelaus quoted Wisdom 1:13 against Manes position that God created death.[350]
64. [30] Methodius, *Discourse on the Resurrection*, 1, 8, quoted Wisdom 1:14 to demonstrate all will not be destroyed at the Eschaton.[351]

65. Methodius, *Discourse on the Resurrection*, 1, 11, Wisdom 2:23 to confirm all immortal beings need God so as to be preserved by God.[352]
66. Methodius, *Discourse on the Resurrection*, 1, 15, quoted Wisdom 7:21 to show that it is God who creates anew and gives increase to all things.[353]
67. [31] Methodius, *Concerning Anna and Simeon*, 6, applies Wisdom 15:3 to Christ.[354]
68. [32] Methodius, *Banquet of Ten Virgins*, 7, 1, quoted Wisdom 7:22 to describe the Holy Spirit as "holy, unique."[355]
69. [33] Methodius, *Extracts from the Work on Things*, 9, quoted Sirach 1:2 against the contention that the universe is not eternal.[356]
70. [34] Methodius, *Uncertain Fragments, 5*, quoted Wisdom 12:1 shows that the Holy Spirit is given to all men.[357]
71. [35] Lactantius, *Divine Institutes*, 4, 8, quoted Sirach 24:5 to prove that the Word of God alone made the world.[358]
72. [36] Didymus the Blind, *Commentary on Zechariah* 12:1-3 uses Judith as an example in demonstrating a triecomus anthropology.[359]
73. Didymus the Blind, *Commentary on Zechariah* 8:10, quotes Wisdom to show that there is no merit or reward for those who are deceitful.[360]
74. Didymus the Blind, *Commentary on Zechariah 11:6-7* quotes Wisdom 1:10, 11:26, 24 to show that God never ceases having pity on his creatures.[361]
75. Didymus the Blind, *Commentary on Zechariah* 12:9-10, quotes Wisdom 1:4 to show that Christ came only to cure what was harmful.[362]
76. [37] Athanasius (296-373), *On the Incarnation*, 4, quoted Wisdom 6:19 [LXX, 18] to prove that corrupt man becomes incorrupt by persevering in the knowledge of God.[363]
77. Athanasius, *On the Incarnation*, 5, quoted Wisdom 2:23 to show that with the divine indwelling natural corruption cannot come near.[364]
78. [38] Athanasius, *Concerning the Opinion of Dionysius*, 9, defends the orthodoxy of Dionysius by his use of Wisdom 7:25.[365]
79. [39] Athanasius' *Defense of the Nicene Definition*, 5, 20, explains that the fathers of Nicaea wished to define that the Son is exactly like the Father using images from Wisdom 7:26.[366]
80. [40] Theognostus, quoted in Athanasius' *Defense of the Nicene Definition*, 6, 25, quoted Wisdom 7:25 to describe that the Son sprang from the Father's essence.[367]

81. [41] Athanasius, *De Synodis*, 41-42, the opponents of Nicaea used Baruch 3:14 and Wisdom 7:26 to describe the Son. Athanasius counters with an orthodox understanding.[368]
82. Athanasius, *Concerning the Opinion of Dionysius,* 15, gives an extract from Dionysius to prove his orthodoxy concerning the Father and the Son. Dionysius used Wisdom 7:25, 26 in his Christology.[369]
83. Athanasius, *Concerning the Opinion of Dionysius*, 15, appeals to Wisdom 7:25 and 7:26 as Christological proofs for the co-eternality of the Son and of the Father.[370]
84. [42] *Encyclical Letter of the Council of Egypt*, 11, quoted Tobit 12:7 as its justification for keeping secret the Christian mysteries [Sacraments].
85. [43] Athanasius, *History of the Arians*, 8, 71, used Wisdom 2:21 to show that the Arians' wickedness had blinded their understanding.[371]
86. [44] Athanasius, *Four Discourses against the Arians*, 1, 19, quoted to Baruch 3:12 to establish God as a "fountain of Wisdom."[372]
87. [45] Athanasius, *Four Discourses against the Arians* 2, 79 used Sirach 1:9-10 to differentiate the substantial only-begotten Word from the wisdom impressed upon creation.[373]
88. [46] Athanasius, *Festal Letter* 1, quoted Wisdom 7:27 as a description of pre-Incarnate Christ.[374]
89. [47] Athanasius, *Festal Letter* 3, 4, quoted Wisdom 1:5 to confirm that evil works drives out the indwelling Holy Spirit.[375]
90. [48] Athanasius, *Festal Letter* 10, 4, quoted Wisdom 7:27 to confirm Christ as the manifold power and wisdom of God.[376]
91. [49] Eusebius of Caesarea (AD 263-339), *Preparation of the Gospel*, Book 7, 12 quoted Wisdom 7:22 and 8:1 within his *testimonia* concerning the Son.[377]
92. Eusebius of Caesarea, *Preparation of the Gospel*, Book 11, 14, quoted Wisdom 6:22, 7:22-26 as proof for the divinity of the Son.[378]
93. Eusebius of Caesarea, *Preparation of the Gospel*, Book 12, 13 referenced 2 Maccabees 15:12- 16 as proof that the dead have interest in human affairs.[379]
94. [50] Pamphilus of Caesarea (240?–310), *Apology for Origen*, 43-99, quotes with agreement Origen's Christology which relies a great deal on Wisdom 7. The entire section is too lengthy to reproduce here, so only sections 99-100 will be given.[380]
95. [51] Council of Sardica (343), *Thedoret's Church History, 2, 6,* formally

quoted Wisdom 7:22 to support that the Son was begotten before all things.[381]

96. [52] Cyril of Jerusalem (313-386), *Lectures* 6, 4, cited Sirach 3:21-22 on the incomprehensibility of God.[382]
97. Cyril of Jerusalem, *Lectures* 9, 2, cited Wisdom 13:5 to show God can only be known through our observations by analogy.[383]
98. Cyril of Jerusalem, *Lectures* 11, 15, cited Baruch 3:14-15 to demonstrate the deity of Christ.[384]
99. [53] Hilary of Poitiers, *On the Trinity*, 4, 16, cited 2 Maccabees 7:28 as proof of creation out of nothing (*ex nihilo*).[385]
100. Hilary of Poitiers, *On the Trinity*, 4, 42, cited Baruch 3:33-38 as proof that Christ is God visible in human form.[386]
101. [54] Hilary of Poitiers, *Tractate in Psalm* 129, 7 cited Tobit 12:12 that angels have their own proper work and stations.[387]
102. [55] Basil the Great, *Letter* 8, 10, quoted Wisdom 1:7 as proof that the Holy Spirit is infinite.[388]
103. Basil the Great, *Letter* 8, 12 quotes Wisdom 1:4 to show that faith and works are necessary to see the Lord.[389]
104. [56] Basil the Great, *Letter* 38, 8, quoted Wisdom 7:26 to show that the Son is the same prototype of the Father, yet different from Him.[390]
105. [57] Gregory of Nazianzus, *Oration* 29, 8, quoted Jeremiah 23:24 and Wisdom 1:7 as proof of God's omnipresence.[391]
106. Gregory of Nazianzus, *Oration* 29, 17, quoted Wisdom 7:26 among several texts, "all which are clearly spoken of the Son."[392]
107. [58] Gregory of Nazianzus, *Oration* 30, 13 (Fourth Theological Oration), quoted Baruch 3:36- 38 to refute the use of John 17:3 and 1 Timothy 1:17 that the Father is the "only God" and not the Son. Baruch is given to show that the Son is also called the only God.[393]
108. [59] Gregory of Nazianzus, *Oration* 37, 18, quoted Sirach 3:10 (with qualification) to demonstrate that the Father does not glory in the dishonor of the Son.[394]
109. [60] Gregory of Nazianzus, *Oration* 40, 6, quoted Wisdom 3:7 to show that God will distinguish different ranks of the righteous in heaven.[395]
110. [61] Gregory of Nazianzus, *Against Apollinarius* (Second Letter to Cledonius), the followers of Apollinarius cite Baruch 3:37 as proof that God becoming man meant He only consorted with man.[396]

111. [62] Amphilochius of Iconium, *Oration I*, quoted Baruch 3:37 [38] as a prophecy of Christ.[397]
112. [63] Gregory of Nyssa, *Against Eunomius*, 2, 9, used Wisdom 7:25 to formulate the doctrine of the Son's Divinity.[398]
113. Gregory of Nyssa, *Answer to Eunomius*, 8, 4, defends Wisdom 7:25 along with other titles of the Son as not admitting a progress in time, but a particular mode of generation.[399]
114. Gregory of Nyssa, *Against Eunomius*, 8, 5, quoted Wisdom 7:18 to explain how the universe cannot be eternal.[400]
115. Gregory of Nyssa, *Answer to Eunomius, Answer to the Second Book*, quoted Wisdom 13:5 to show that our intellects are limited in regards to knowing God.[401]
116. [64] Gregory of Nyssa, *On the Holy Spirit against the followers of the Macedonians*, quoted Wisdom 16:14 to make the distinction between the spirit of man and the Holy Spirit.[402]
117. [65] Eusebius (265-340), *Orations in Praise of the Emperor Constantine,* 1, employs Wisdom 7:26 and 7:29 in his description of the Son.[403]
118. [66] Epiphanius, *Panarion*, *Section* 2, *Heresy* 6, *Against the Gnostics*, 15, 7, p. 96 quoted Wisdom 3:13-14 as coming from the Holy Spirit against the moral indecencies committed with the heretics hands.[404]
119. Epiphanius, *Panarion*, *Section* 3, *Heresy* 22, *Against the Marcionites*, Scholion 70a, quoted Sirach 14:5 to condemn Marcion for adding words to the Scripture.[405]
120. Epiphanius, *Panarion*, *Section* 4, *Heresy* 30, *Against the Quartodecimans* 29, 6, states "some" believe Wisdom 7:2 is a prophecy of Mary's maternity.
121. Epiphanius, *Panarion*, *Section* 4, *Heresy* 37, 2.1 *Against Noetus*, states that Noetus appealed to Baruch 3:20 to support his patripassianist Christology. Epiphanies' reply never calls into question the authority of Baruch in order to settle the question.[406]
122. Epiphanius, *Panarion*, *Section* 4, *Heresy* 38, *Against the Valesians*, 6, 1, quoted Sirach 17:24 to show forgiveness is possible after post-baptismal sins.[407]
123. Epiphanius, *Panarion*, *Section* 4, *Heresy* 43, *Against the Origenists*, 18, 1, quoted both Wisdom 7:2 and Sirach 10:11 to explain Origen's theory of the resurrection.
124. Epiphanius, *Panarion*, *Section* 4, *Heresy* 43, *Against the Origenists*, 28, 2, cited Wisdom 2:23, 1:13, and 2:24 to demonstrate that Adam, although

created immortal was changed in the Fall and that God is not the origin of death.[408]

125. Epiphanius, *Panarion*, *Section* 4, *Heresy* 43, *Against the Origenists*, 39, 4, quoted Wisdom 1:14 to demonstrate that God ordered creation so that it would endure.[409]
126. Epiphanius, *Panarion, Section* 5, *Heresy* 49, *Against the Arians*, 31, 1, quoted Baruch 3:36 and 37-38 to prove that the Son is God.[410]
127. Epiphanius, *Panarion*, *Section* 6, *Heresy* 51, *Against the Photinians*, 3, 5, Photinus cited Baruch 3:38 and Epiphanius used it as proof that the Son pre-existed before He became Incarnate.[411]
128. Epiphanius, *Panarion*, *Section* 6, *Heresy* 54, *Against the Pneumatomachi*, 1, 4, quoted Wisdom 1:7 as an "authoritative proof" that the Holy Spirit is Lord.[412]
129. [67] John Chrysostom, *Homily in Hebrews* 9, 8, quoted Sirach 3:29 [30] [Vulg. 33] to demonstrate the spiritual efficacy of almsgiving.[413]
130. [68] John Chrysostom, *Homily in John,* 28, 1, quoted Sirach 5:6-7 and 16:12 to show the merit and demerit of works and to refute the notion that there is no Hell.[414]
131. John Chrysostom, *Homily in John,* 73, 3, quoted Sirach 3:29 [30] [Vulg. 33] to demonstrate that almsgiving forgives sins.[415]
132. [69] John Chrysostom, *Homily in Philippians*, 4, quoted Wisdom 11:23 to show the Holy Spirit comes to men through mercy.[416]
133. [70] John Chrysostom, *Homily* 9 on 1 *Thessalonians*, quoted Sirach 12:13 to confirm eternal punishment.[417]
134. [71] John Chrysostom, *Homily* on 2 *Timothy*, 2, quoted Sirach 7:31 as a proof that the honor or dishonor given to prelates passes to God.[418]
135. [72] John Chrysostom, *Homily* 9 on 1 *Corinthians* 3:12-15, 3, quoted Sirach 16:12 to demonstrate God's love is not incompatible with His justice or His punishments for sins.[419]
136. [73] John Chrysostom, *Homily on Matthew,* 2, used Wisdom 18:15 as a prophecy about Christ's Incarnation.[420]
137. John Chrysostom, *Homily in Matthew,* 2, 2, quoted Baruch 3:36-37 [37-38] as a prophecy of the Incarnation.[421]
138. John Chrysostom, *Homily in Matthew,* 28, 3, quoted Wisdom 3:1 to prove the souls of the righteous are no longer on earth.[422]
139. [74] John Chrysostom, *Homilies on Genesis*, 22, 7 quoted Wisdom 2:24 to

show that the Devil fell before the transgression of our first parents, not afterwards.[423]

140. [75] Ambrose, *Exposition of the Christian Faith*, 1, 7, 48, quotes and explores line by line Wisdom 7:26 as proof of the procession of the Son from the Father.[424]
141. Ambrose, *Exposition of the Christian Faith*, 1, 17, 110-11, quoted Sirach 24:3 to demonstrate the Divine Generation of the Son from the Father.[425]
142. Ambrose, *Exposition of the Christian Faith*, 3, 3, 18, quoted Wisdom 8:13 to show that the Son is immortal since He makes others immortal.[426]
143. Ambrose, *Exposition of the Christian Faith*, 4, 8, 88, quoted Sirach 24:5 to demonstrate the generation of the Son from the Father.[427]
144. Ambrose, *Exposition of the Christian Father*, 5, 7, 94, referenced Tobit 9:3 as a proof that inferiors can send superiors on mission and vice versa. Therefore, there is no implication in regards to Jesus being sent by the Father.[428]
145. [76] Ambrose, *On the death of Valetinian*, 51, quoted Wisdom 4:7 to demonstrate that the desire for baptism suffices for salvation.[429]
146. [77] Ambrose, *On his brother Satyrus*, Oration 1, 30, quoted Wisdom 4:11 to demonstrate that the dead are preserved from the corruption of life.[430]
147. [78] Ambrose, *Three Books on the Holy Spirit*, 1, 7, 87, quoted Wisdom 1:7 to show that the Holy Spirit, as with the Lord, "fills all things."[431]
148. Ambrose, *Three Books on the Holy Spirit*, 2, 5, 42, quoted Sirach 24:3 to show that the Son is of the substance of the Father.[432]
149. Ambrose, *Three Books on the Holy Spirit*, 3, 6, 36, quoted Wisdom 7:22-23 as proof that the Holy Spirit knows the thoughts of the heart.[433]
150. Ambrose, *Three Books on the Holy Spirit*, 3, 11, 69-70, quoted Wisdom 1:4 within a proof that to worship God in Spirit does not imply a subordination of the Holy Spirit to the Father.[434]
151. Ambrose, *Three Books on the Holy Spirit*, 3, 11, 69-70, quoted Wisdom 1:4 with Romans and 1 Corinthians to prove that the Holy Spirit is not subordinated to the Father.[435]
152. Ambrose, *Three books on the Holy Spirit*, 3, 18, 135, quoted Wisdom 7:22 as a proof from the "authority of Scripture" that the Holy Spirit is undefiled and without sin.[436]
153. Ambrose, *Three Books on the Holy Spirit*, 3, 22, 169, quoted Wisdom 7:22 that the Holy Spirit should receive honor and glory.[437]

154. [79] Ambrose, *On the Duty of the Clergy*, 2, 13, 64-65, used Wisdom 7:22-30, to show that Wisdom is inseparably united to the virtues.[438]
155. [80] Pope Damasus I, *Fragments of Letter to the Eastern Bishops* (ca. AD 374), used Wisdom 7:26 to demonstrate that "light from light" does not imply that the Son is diminished or not true God from true God.[439]
156. [81] Rufinus, *Commentary on the Apostles' Creed*, 8, used Wisdom 7:22 and 26 to explain the consubstantial relationship of the Son to the Father.[440]
157. Rufinus, *Commentary on the Symbol of the Apostles*, 5, quoted Baruch 3:36-38 to refute the Patripassionists by showing that although the Son is "invisible and impassible" he took on flesh and became visible and suffered.[441]
158. [82] Jerome (ca. 394 - 413), *Homily* 92: *On Psalm 41 (42)*, quotes Baruch 3:12 to establish the Trinitarian nature of Baptism.[442]
159. [83] Augustine, *City of God,* 1, 13, referenced Tobit 12:12 to prove that the burial of the dead, especially the righteous, is pleasing in the sight of God.[443]
160. Augustine, *City of God*, 12, 25, quoted Wisdom 8:1 to confirm that God imposes order upon creation.[444]
161. Augustine, *City of God*, 13, 22, quoted Tobit 12:19 to prove that angels can appear to be material, even eat, not out of necessity but for appearances. [445]
162. Augustine*, City of God*, 14, 3, quoted Wisdom 9:15 refute the proposition that the flesh is the cause of all vices and ill conduct.[446]
163. Augustine*, City of God*, 17, 20, quoted Wisdom 2:12-21 as a prophecy of Christ's passion.[447]
164. Augustine, *City of God*, 17, 20, quoted Sirach 36:1-5 as a prophecy of Christ.[448]
165. Augustine, *City of God*, 21, 9, quoted Sirach 7:17 to prove that the damned are punished in soul and body.[449]
166. Augustine, *City of God*, 21, 14, quoted Sirach 40:1 to support for infant baptism.[450]
167. [84] Augustine, *On the Trinity*, 1, 6, quoted Sirach 24:5 to show the Son is distinct from the Father.[451]
168. Augustine, *On the Trinity*, 2, 5, quoted Wisdom 8:1 to prove that the Holy Spirit is omnipresent just as is the Father and also is sent.[452]
169. Augustine, *On the Trinity*, 2, 8, quoted Wisdom 7:27 against those who believe that the Son is changeable or mutable.[453]
170. Augustine, *On the Trinity*, 3, 1, 6, quoted Wisdom 16:24-25 and 8:1 so

confirm that angels are God's intermediaries who impose His Will on creation.[454]

171. Augustine, *On the Trinity*, 4, 13, quoted Wisdom, to show the limits of demonic knowledge concerning Divine Wisdom.[455]
172. Augustine, *On the Trinity*, 4, 20, quoted Wisdom 9:10 to explain how the Son is sent by the Father into the world.[456]
173. Augustine, *On the Trinity*, 4, 20, 27, quoted Wisdom 7:25, 26-27, and 9:10 to prove that the Son consubstantial and co-eternal with the Father and omnipotent.[457]
174. Augustine, *On the Trinity*, 11, 11, quoted Wisdom 11:21 to show that God has made creation with such precision that it can be used in theology. [458]
175. Augustine, *On the Trinity*, 15, 2, quoted Wisdom 13:1-5 as a rebuke against atheists and to affirm natural revelation.[459]
176. [85] Augustine, *the Enchiridion*, 66, quoted Sirach 40:1 to confirm that infants, even after baptism and regeneration, still suffer the effects of sin.[460]
177. [86] Augustine, *On the Care of the Dead*, quoted Tobit 2:7 and 12:12 to show that Tobit found favor with God by caring for the dead.[461]
178. Augustine, *On the Care of the Dead*, quoted 2 Maccabees 12:43-46 to confirm prayers for the dead.[462]
179. [87] Augustine, *Morals of the Catholic Church*, 16, 28, quoted Wisdom 8:3 saying that it "claims and asserts" "the co-equality of the Son with the Father.[463]
180. [88] Augustine, *Concerning the Nature of Good, Against the Manicheans*, 26, quoted 2 Maccabees 7:28 to confirm creation out of nothing (ex nihilo).
181. Augustine, *Concerning the Nature of Good, Against the Manicheans*, 29, quoted Wisdom 7:24-25 to prove that the Son cannot be defiled.[464]
182. [89] Augustine, *A Treatise Concerning the Correction of the Donatists*, 9, 41, quoted Wisdom 5:1 in confirmation the vindication of the just in front of their opponents at the Final Judgment.[465]
183. [90] Augustine, *Reply to Faustus the Manichean*, 12, 43, quoted Baruch 3:37-38 [36-37] as a prophecy fulfilled in Christ.[466]
184. Augustine, *Reply to Faustus*, 12, 44, quoted Wisdom 2:18-21 contains what "is prophesied of the Jews."[467]
185. Augustine, *Reply to Faustus*, 22, 8, quoted Wisdom 7:26 to prove that the Son was not made.[468]
186. [91] Augustine, *In Answer to the Letters of Petilian the Donatist* 2, 26,

quoted Wisdom 1:5 to show that the sinfulness of the minister does not affect the validity of the Sacrament of baptism.[469]

187. [92] Petilianus in Augustine's Answer to the *Letters of Petilian*, 2, 85, 185, quoted Sirach 15:16-17 as proof for freewill.[470]
188. [93] Augustine, *On Baptism, Against the Donatists*, 2, 10, quoted Wisdom 12:10 as God's judgment being fulfilled against the Donatists.[471]
189. [94] Quietus of Burug in Augustine's *On Baptism, Against the Donatists*, 6, 34, quoted Sirach 34:25 against the baptism of heretics.[472]
190. [95] Pelagius in Augustine's *On the Proceedings of Pelagius*, 6, quoted Wisdom 7:1 to argue that man exercises free will and everyone is submitted to his own desires.[473]
191. [96] Augustine, *On Christian Doctrine*, 2, 21, 32, quoted Wisdom 13:9 to condemn astrology.[474]
192. [97] Augustine, *On the Merits and the Forgiveness of Sins*, quoted Wisdom 2:24 to show that Original Sin was not the imitation of Adam's sin, but through descent.[475]
193. [98] Augustine, *Treatise on the Predestination of the Saints*, 43, quoted Wisdom 8:21 as proof, against the Pelagian position, that no one can be continent apart from the gift of God.[476]
194. [99] Augustine, *On Nature and Grace, Against Pelagius*, 33, Pelagius appealed to Sirach 10:13 to prove that every sin is ultimately pride, Augustine refutes him by showing that Sirach 10:12-13 says that every "commencement of sin is pride."[477]
195. 195 [100] Augustine, *Treatise on Grace and Free will*, 2, quoted Sirach 15:11-17 as a proof for free will.[478]
196. [101] Augustine, *Treatise on Faith and the Creed*, 3, quoted Wisdom 7:27 to prove the Son is immutable.[479]
197. [102] Coelestius in Augustine's *Concerning Man's Perfection in Righteousness*, 13, Coelestius quoted Tobit 4:21 that is it possible for man not to sin. Augustine responded that it is one thing to depart from sin and another thing to have departed from sin.[480]
198. [103] Vincentius Victor in Augustine's *On the Soul and its Origin*, 2, 13, 15 and 18 quotes 2 Maccabees 12:43 as a proof that the Christian sacrifice can be offered for the departed who were not baptized. Augustine replies that the proof falls short since there is no evidence that any of the departed in Second Maccabees were uncircumcised.[481]
199. [104] Augustine, *Selected Sermons on the New Testament, Sermon* 2, quoted

Wisdom 8:1 to prove that not only were all things made by the Son, but also they were selected and governed by Him.[482]

200. Augustine, *Sermons on Selected Lessons on the New Testament, Sermon* 67, 11, quoted Wisdom 7:26 as a proof of the co-eternality of the Son with the Father against the Arians.[483]
201. Augustine, *Sermons on Selected Lessons on the New Testament, Sermon* 68, 2, quoted Wisdom 7:26 as a proof that neither the Son nor the Father existed prior to each other.[484]
202. [105] Augustine, *Tractates on John, Tractate* 1, 13, quoted Wisdom 11:21 to show that the Son's creation extends down to measure, number, and weight.[485]
203. Augustine, *Tractates on John, Tractate* 21, 1, quoted Wisdom 9:15 to confirm concupiscence.[486]
204. Augustine, *Tractates on John, Tractate* 21, 2, quoted Wisdom 7:26 and 8:1 to confirm aspects of the Trinity.[487]
205. Augustine, *Tractates on John, Tractate* 20, 13, quoted Wisdom 7:26 to confirm the co- eternality of the Son and the Father.[488]
206. [106] Augustine, *Homilies on the First Epistle of John, Homily* 9, 4, quoted Sirach 1:28 to show that fear and charity must precede justification.[489]
207. [107] Augustine, *On the Psalms*, *Psalm* 91, 19, used the Maccabees to refute the proposition that God ever forsakes those in trial.[490]
208. [108] Augustine, *Against Julian 6.16.49* quotes Wisdom 9:5 in a proof that concupiscence is an evil, but not sin.[491]
209. [109] Casulaus, in Augustine's *Letter 36*, appeals to Tobit 12:8 to argue that there is no sacrifice of praise unless it is accompanied by fasting.[492]
210. [110] Augustine, *Letter 119* quotes Wisdom 7:26 to establish that the Lord Jesus is "light of light."[493]
211. [111] Augustine, *Letter 140.29* quotes Tobit 12:12 to show that angels declare our prayers to God.[494]
212. [112] Augustine, *Letter 147.47*, uses and Wisdom 7:27 and possibly 2 Maccabees 7:28 to argue God's immutability.[495]
213. [113] Augustine, *Letter 158*, references Tobit as a possible counterargument to whether souls have bodies. He does this after rejecting apocryphal works and turns his attention to inquiry based on authority and reason.[496]
214. [114] Augustine, *Letter* 164, argues that Wisdom 10:1-2 could be used as a canonical authority to confirm Adam was restored.[497]

215. [115] Augustine, *Letter 170*, appeals to Wisdom 7:26 to establish that the Son is co-eternal with the Father.[498]
216. [116] Augustine, *Letter 185*, 50, quotes Wisdom 1:5 to establish that there is no salvation outside the Church including those who pretend to be in it.[499]
217. [117] Augustine, *Letter 187.7*, quotes Wisdom 7:24-25 that Christ, as God, is omnipresent.[500]
218. [118] Augustine, *Letter 237*, the Priscillianists cite Tobit 12:7 as their authority for accepting an apocryphal Gospel as having divine authority.[501]
219. [119] Augustine, *Sermon 212 For Recent Converts, On the Presentation of the Creed*, quotes Wisdom 7:27 to establish the omnipotence of the Son.[502]
220. [120] Theodoret, *Eranistes or the Polymorph*, 1, Orthodox (Theodoret) and Eranistes both appeal to Baruch 3:36-38 as proof for and against the Incarnation.[503]
221. [121] John Cassian, *Conferences* 3, 20, 8, quoted Sirach 3:33 to demonstrate almsgiving washes away sins.[504]
222. John Cassian, *Conferences* 6, 16, quoted Sirach 11:30 to demonstrate that the gifts of God can be lost through carelessness.[505]
223. [122] John Cassian, *On the Incarnation*, 4, 13, quoted Baruch 3:38 to demonstrate Christ's divinity.[506]
224. [123] Cyril of Alexandria, *Festal Letter* 4, quoted Baruch 3:38 as a proof in his Christology.[507]
225. [124] Cyril of Alexandria, *Festal Letter 6* (AD 418), quoted Wisdom 13:5 against the pagans to show that God can be known by analogy through the beauty of the created elements.[508]
226. [125] Cyril of Alexandria, *Festal Letter* 10, quoted Baruch 3:37 [38] on the Incarnation.[509]
227. [126] Cyril of Alexandria, *Festal Letter* 10, quoted Wisdom 13:5 to support natural revelation.[510]
228. [127] Cyril of Alexandria, *Commentary on John*, 1, 1, used Wisdom 1:4 to explain the proper spiritual disposition needed to learn divine dogmas in Holy Scripture.[511]
229. Cyril of Alexandria, *Commentary on John* 1, 1, quoted Baruch 3:36-37 [37-38] as a prophecy of the Incarnation.[512]
230. Cyril of Alexandria, *Commentary on John*, 1, 10, quoted Wisdom 13:5 to demonstrate Christ's superiority over creation.[513]

231. Cyril of Alexandria, *Commentary on John*, 2, 1, quoted Wisdom 1:4, 5 to explain the darkening of the intellect caused by sin.
232. Cyril of Alexandria, *Commentary on John,* 7, 11 quoted Wisdom 1:12-15 as proof that God did not create death.
233. [128] Cyril of Alexandria, *On Luke*, Sermon 152, quoted Sirach 1:25 as inerrant "sacred Scripture" that the Son is superior over all because all of creation is merely a analog of His power.
234. [129] Cyril of Alexandria, *Letter* 31, quotes Baruch 3:36-37 as a "confession of the true faith."[514]
235. [130] Peter Chrysologus, *Sermon* 88, cites Baruch 3:37-38 against heretics to demonstrate the unity and distinction within the Trinity.[515]

CATEGORY C – UNQUALIFIED QUOTATION WITH PROTOCANON

The third and final positive category of evidence is the unqualified quotations of the deuterocanonical book with protocanonical books.

Of the three positive categories, this is the weakest. Nevertheless, it is still significant in that the natural inference is that both sources have equal authority and standing. Category C is the largest of all our categories and it is impossible, due to the lack of space, to include all of them in this section. Therefore, the following instances are only a partial sample of the Category C quoting in the early fathers:

1. [1] Clement of Rome, *1 Clement* 27:5-7 used Wisdom 12:12 with Matthew 24:32.
2. [2] Clement of Rome, *1 Clement* 55:2-6 referenced Judith with Esther.
3. [3] Polycarp, *Letter to the Philippians,* 10, 1-3, quoted Tobit 4:10, 12:9 with 1 Peter and Isaiah.
4. [4] *Didache* 4, 3-5, appealed to Sirach 4:31 with Deuteronomy and Proverbs.
5. [5] Athenagoras, *Plea for Christians*, 9, cited Baruch with Isaiah and others.
6. [6] Tertullian, *Answer to the Jews*, 4, used Joshua and Maccabees together without qualification.
7. [7] Tertullian*, Prescription against the heretics*, 7 quoted Wisdom 1:1 with 1and 2 Timothy.
8. [8] Tertullian, *Against Marcion*, 3, 22 quoted Wisdom 2:12 with Isaiah.
9. [9] Tertullian, *On Monogamy* 17, referenced Judith as an example with Isaac and the Apostle John.
10. [10] Tertullian, *Against the Valentinians*, 2, quoted Wisdom 1:1 with Matthew.
11. [11] Hippolytus, *Against the Jews,* 8-9, cited Wisdom with the Psalms.

12. [12] Clement of Alexandria, *The Instructor*, 2, 1, 6-7, cited Wisdom 6:17-18 and 16:26 with 1 Corinthians and Romans.
13. Clement of Alexandria, *The Instructor*, 1, 8, cited Sirach 21:6 followed by Wisdom 11:24, and John 1:1.
14. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 22:6-7 with John 15:1, Exodus, and Isaiah.
15. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 1:18, 21-22 with Deuteronomy, Romans, and Amos.
16. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 16:12 with Exodus, Matthew and Luke.
17. Clement of Alexandria, *The Instructor*, 1, 9, quoted Sirach 32:21 with Proverbs, Lamentation and Jeremiah.
18. Clement of Alexandria, *The Instructor*, 1, 9, quoted Sirach 18:13-14 and 16:12 with Isaiah and Proverbs.
19. Clement of Alexandria, *The Instructor*, 1, 10, quoted Baruch 3:9 and 4:4 with Matthew, Proverbs and Isaiah.
20. Clement of Alexandria, *The Instructor*, 1, 10, quoted Baruch 3:13 with Jeremiah and Deuteronomy.
21. Clement of Alexandria, *The Instructor*, 2, 1, quoted Sirach 31:27 with Isaiah and 1 Corinthians.
22. Clement of Alexandria, *The Instructor*, 2, 2, quoted Sirach 31:26 with Proverbs.
23. Clement of Alexandria, *The Instructor*, 2, 6, quoted Sirach 20:5, 8 with Proverbs.
24. Clement of Alexandria, *The Instructor*, 2, 7, quoted Sirach 31:31, 14:1, and 9:9 with Proverbs and Ephesians.
25. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 23:18-19 with Isaiah 29:15 and John 1:5.
26. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 18:30 with 1 Corinthians.
27. Clement of Alexandria, *The Instructor*, 2, 11, quoted Sirach 11:4 with Luke.
28. Clement of Alexandria, *The Instructor*, 3, 3 quoted Sirach 25:6 with Matthew and Ephesians.
29. Clement of Alexandria, *The Instructor*, 3, 4 quoted Sirach 11:29 and 9:16 with Ephesians.
30. Clement of Alexandria, *The Instructor*, 3, 11 quoted Sirach 26:9 with Proverbs and Colossians.
31. Clement of Alexandria, *The Instructor*, 3, 11 quoted Sirach 9:8 with Proverbs

and 2 Corinthians.

32. [The rest of Clement's works will not be included due to space limitations]
33. [13] Cyprian, *Letter* 14, 2, cited Sirach 11:28 with Revelation and Matthew.
34. [14] Cyprian, *On the Dress of Virgins*, 1, quoted Psalms, Wisdom, and Proverbs.
35. [15] Cyprian *Against the Jews*, 3, 1, quoted Tobit 2:2-11 after Job.
36. Cyprian, *Against the Jews,* 3, 6, quoted Tobit 2:14 after 2 Corinthians, Romans and Matthew.
37. Cyprian*, Against the Jews*, 1, 20, mentioned Tobit along Genesis, letters of Paul, and Proverbs.
38. [16] Cyprian, *Exhortation to Martyrdom*, 1, cited Psalm, Wisdom, Exodus, and Wisdom.
39. Cyprian, *Exhortation to Martyrdom*, 9, Second Maccabees is cited between Romans and Deuteronomy.
40. [17] Cyprian, *Letter* 54, 3, quoted Habakkuk and Second Maccabees.
41. Cyprian, *Against the Jews*, 3, 4, Second Maccabees quoted after John.
42. Cyprian, *Against the Jews*, 2, 14, quoted Wisdom 2:12 with Isaiah and Exodus and the Gospels.
43. Cyprian, *Against the Jews*, 3, 12, cited Sirach with Matthew.
44. Cyprian, *Against the Jews*, 3, 15, cited 1 Maccabees with Genesis and Deuteronomy.
45. Cyprian, *Against the Jews*, 3, 17, quoted 1 Maccabees with Romans.
46. Cyprian, *Against the Jews*, 3, 51, cited Sirach with Luke.
47. Cyprian, *Against the Jews*, 3, 58, cited Wisdom with 1 Corinthians, Isaiah, 1 Maccabees, and Romans.
48. Cyprian, *Against the Jews*, 3, 62, quoted Tobit with 1 and 2 Corinthians.
49. Cyprian, *Against the Jews*, 3, 66, quoted Wisdom with Jeremiah, Proverbs, and Psalms.
50. Cyprian, *Against the Jews* 3, 95, quoted Sirach, with Proverbs and Psalms.
51. Cyprian, *Against the Jews* 3, 96, quoted Sirach with 1 Corinthians and Matthew.
52. [18] Origen*, First Principles*, 1, 2, 5, quoted Wisdom 7:26 with Colossians.
53. Origen, *First Principles*, 2, 3, 6, quoted Wisdom 18:26 with 1 John.
54. Origen, *First Principles*, 2, 8, 13, quoted Sirach 43:20 with Job.
55. Origen, *First Principle*, 3, 2, 4, referenced Tobit with 2 Corinthians and Zechariah.

56. Origen, *First Principles*, 4, 1, 26 quoted Sirach 16:21 without qualification
57. Origen, *First Principles*, 3, 1, quoted Wisdom 7:16 with Romans.
58. [19] Origen, *Against Celsus*, 3, 60, quoted Wisdom 1:4 and the Psalms.
59. Origen, *Against Celsus*, 4, 5, quoted Wisdom 7:26 with Hebrews and Jeremiah.
60. Origen, *Against Celsus*, 4, 28, quoted Wisdom 11:26, 12:1-2 with a Psalm.
61. Origen, *Against Celsus*, 4, 75, quoted Sirach 18:13 with Psalm 33 and Matthew.
62. Origen, *Against Celsus*, 4, 75, quoted Sirach 39:21, 16, 17 without qualification.
63. Origen, *Against Celsus,* 5, 29, quoted Wisdom 10:5 with Deuteronomy.
64. Origen, *Against Celsus*, 5, 29, quoted Tobit 12:7 with Wisdom and Genesis.
65. Origen, *Against Celsus,* 6, 7, quoted Sirach 21:8 with Proverbs.
66. Origen, *Against Celsus*, 6, 13, quoted Wisdom 9:6 with a Psalm.
67. Origen, *Against Celsus*, 7, 8, quoted Wisdom 1:5 without qualification.
68. Origen, *Against Celsus*, 7, 12, quoted Sirach 21:18 with 1 Peter.
69. Origen, *Against Celsus*, 7, 51, quoted Wisdom 12:1-2 with John.
70. Origen, *Against Celsus*, 8, 14, quoted Wisdom 7:25-26 with Hebrews.
71. Origen, *Against Celsus*, 8, 68, quoted Sirach 10:4 with Daniel.
72. [20] Origen, *Commentary on Romans* 1, 18, 7, used Sirach with Deuteronomy.
73. Origen, *Commentary on Romans* 8, 1, 1, cited Numbers, 1 Kings, and 1 Maccabees.
74. [too many to cite for Origen]
75. Dionysius of Alexandria, *Fragments*, Epistle 10, quoted Tobit 12:7.
76. Dionysius of Alexandria, *Fragments*, *On Nature*, quoted Sirach 16:26-27 with 1 Corinthians.
77. Dionysius of Alexandria, *Fragments*, *On Nature*, 5 quoted Sirach 16:29-30 with the Psalms.
78. [21] Methodius, *Banquet of the Ten Virgins*, 1, 3, quoted Sirach, Wisdom, and Proverbs.
79. Methodius, *Banquet of the Ten Virgins*, 1, 3, quoted Wisdom 4:3 without qualification.
80. Methodius, *Banquet of the Ten Virgins*, 1, 4, quoted Wisdom 7:26 with John.
81. Methodius, *Banquet of the Ten Virgins* 2, 6, quoted Wisdom 4:6 without qualification.

82. Methodius, *Banquet of the Ten Virgins*, 4, 5, cited Wisdom with 1 Corinthians, and Isaiah.
83. Methodius, *Banquet of the Ten Virgin*, 7, 1, quoted Wisdom 7:22 without qualification.
84. Methodius, *Banquet of the Ten Virgins*, 8, 3, quoted Baruch 3:14-15 without qualification.
85. Methodius, *Banquet of the Ten Virgins*, 11, 2 referenced Judith and Susanna with Japheth.
86. Methodius, *On the Resurrection*, 1, quoted Wisdom 1:14 with Romans.
87. Methodius, *Fragments, On the Working of Things Created*, quoted Sirach 1:2.
88. [22] Archelaus, *Demonstrations*, 29, quoted Wisdom 1:13 without qualification.
89. [23] Alexander of Alexandria, *Epistles on Arianism and the Deposition of Arius*, 5, cited 1 Corinthians, Genesis, Sirach, Isaiah and Matthew.
90. [24] *Encyclical Letter of the Council of Egypt*, 11, cited Tobit and Matthew.
91. [25] Athanasius, *De Decretis*, 3, 12, quoted Baruch with Hebrews, Matthew, and John.
92. [26] Athanasius, *Defense of Constantius*, 5, quoted Wisdom 1:11 with words of David, Psalm.
93. Athanasius, *Defense of Constantius*, 17, quoted Tobit 4.18 and Matthew.
94. [27] Athanasius, *Defense of his Flight*, 19, quoted Wisdom 3.57 with Matthew 5:10 as proof that not all flight is cowardice.
95. [28] Athanasius, *Four Discourses against Arians*, 1, 12, cited Baruch with Colossians, Matthew, John, Romans, Hebrew, etc.
96. [29] Athanasius, *Festal Letter* 4, 2, referenced "Blessed" Judith as an example to be followed along with "Blessed" Esther.[516]
97. Cyril of Jerusalem, *Catechetical Lectures*, 11, 15 quoted Baruch 3:37-38 with Hebrews.
98. Cyril of Jerusalem, *Catechetical Lectures*, 6, 4 quoted Sirach 3:21-22 with Job.
99. Cyril of Jerusalem, *Catechetical Lectures,* 11, 18 quoted Sirach 3:22 with John.
100. Cyril of Jerusalem, *Catechetical Lectures*, 13, 8, quoted Sirach 4:31 with James and 1 Corinthians.
101. [30] Basil the Great, *On the Holy Spirit*, 18, cited Judith 9:5 with Hebrews and John.

102. [31] Basil the Great, *Letter* 37, 8, cited Wisdom 7:26 with John 14:9 and Colossians 1:14.
103. [32] Gregory of Nyssa, *Oration* 43, 73 referenced Maccabees with Exodus and Jonah.
104. [33] Gregory of Nyssa, *Oration* 45, 15, quoted Judith 5:6 and Psalm 137.
105. [34] Gregory of Nazianzus, *Oration* 7, 14, quoted Wisdom 3:15.
106. [35] Gregory of Nazianzus, *Oration* 15, 16 quoted Wisdom 9:15.
107. [36] Gregory of Nazianzus, *Oration* 28, 7, quoted Wisdom 1:7 with Jeremiah.
108. [37] Gregory of Nazianzus, *Oration* 29, 17, quoted Wisdom 7:26 with Hebrews and John.
109. [38] Gregory of Nazianzus, *Oration* 30, 13 quoted Baruch 3:37-38 with 1 Samuel.
110. [39] Gregory of Nazianzus, *Oration* 37, 6 quoted Sirach 3:11.
111. [40] Gregory of Nazianzus, *Letter* 102 quoted Baruch 3:37-39 with John.
112. [41] Epiphanius, *Panarion*, *Section* 4, *Heresy* 43, 54, 4, cited Wisdom 1:4 with Job.
113. [too many to cite for Epiphanius]
114. [42] John Chrysostom, *Homily* 41, cited Wisdom 1:5 with Proverbs.
115. [43] John Chrysostom, *Homily in Hebrews* 5, 8, quoted Sirach 1.22 with Ephesians and Psalms.
116. John Chrysostom, *Homily in Hebrews* 8, 9, quoted Sirach 9.15 among several New and Old Testament Protocanonical texts.
117. John Chrysostom, *Homily in Hebrews* 20, 4, cited Sirach with Hebrew 10:31.
118. [44] John Chrysostom, *Homily in John* 61, 4, referenced Judith with Deborah and several unnamed women in Scripture.
119. [45] John Chrysostom, *Homily in Philippians* 15, cited Sirach amidst the Psalms, Lamentations, John and Matthew.
120. [46] Ambrose, *On the Duties of the Clergy*, 3, 13 examined the virtue of Judith among other biblical characters.

[Too many citations to include here for Augustine, Jerome, and Cyril of Alexandria]

NEGATIVE CATAGORIES

NEGATIVE CATEGORIES A AND B

There are three negative categories correspond to the three positive categories are:

Category Negative A (-A), which lists explicit denials of the Deuterocanon's inspiration, its place in Scripture, or an affirmation that it is "Apocrypha," Negative Category B, which lists instances where the Deuterocanon's authority to teach, correct, or reproof is questioned or denied, and Negative C lists instances where the Deuterocanon is distinguished or qualified from the protocanonical books. As with the positive categories, lists of books are not included because of their inherent complexity, they will be treated separately in Appendix A.

CATEGORY NEGATIVE A

1. [1] Julius Africanus (AD ca. 160 – ca. 240), Letter of Africanus to Origen, rejected deutero-Daniel as spurious because he thought it was originally written in Greek, not Hebrew.[517]
2. [2] Jerome, (AD ca. 340 – 420), Preface to Samuel and Kings (the Helmeted Preface), stated that the books of the Deuterocanon are apocrypha.[518]
3. [3] Jerome, Preface to Ezra, stated that all books outside of the rabbinical canon are to be rejected.[519]
4. [4] Jerome, *Letter to Laeta* 107, 12, Jerome advised Laeta to reject the Apocrypha since they contain false things intermingled with truth.[520]
5. [5] Jerome, *Prologue to John*, "The Book of Tobias also, although it should not be held in the Canon, still, because it is used by the men of the church…"

CATEGORY NEGATIVE B

Category Negative B lists instances where the Deuterocanon's ability to be used to confirm doctrine is either questioned or denied.

1. [1] Julius Africanus (AD ca. 160 – ca. 240), *Letter of Africanus to Origen*, objected to Origen's use of deutero-Daniel in a theological discussion.
2. [2] Rufinus (ca. AD 400), *Symbol of the Apostles*, states that the Deuterocanon is read in the Church, but "not appealed to for the confirmation of doctrine." He distinguishes it from the "Apocrypha."[521]
3. [3] Jerome (AD ca. 340 – 420), *Preface to Book of Solomon,* states the books of the Deuterocanon, not being in the canon, should be read for edification and not for the confirmation of ecclesiastical doctrines.[522]
4. [4] Anonymous, Augustine, *Letter 226* (ca. 428 or 429), Augustine quoted Wisdom 4:1 against Semi- Pelagian preachers who consequently rejected it as being uncanonical.[523]

CATEGORY NEGATIVE C

Category Negative C (like its positive counterpart) is the weakest of the negative categories. It includes any qualified quotation of the Deuterocanon when quoted with the Protocanonical books. It should be noted that not every qualification in this category is necessarily negative. Some qualifications simply acknowledge that rabbinical Judaism did not accept a book.

1. [1] Origen (AD ca. 185–232), *First Principles*, 4, 33, quoted Wisdom as "a work which is certainly not esteemed authoritative by all…"[524]
2. [2] Origen, *Commentary on John*, 28, 122, after quoting Psalm 51:13 [11], wrote, "And if someone accepts in addition the saying, [quoted Wisdom 1:5]. It will appear clearly to be proven that the Holy Spirit flees from the soul that has dealt treacherously, even if he was there previously before deceit and sin."[525]
3. [3] Eusebius Pamphilius (AD 263–339), *Church History*, 6, 13, 6, says Clement of Alexandria used "disputed" Scriptures, namely, Wisdom, Sirach, Hebrews, Barnabas, Clement, and Jude.[526]
4. [4] Gregory of Nazianzus (AD 325 – 389), *Orations* 37, 18, quoted Sirach 3:10 with the qualification "and if you will accept this saying…"[527]
5. [5] Jerome, *Commentary on Esther*, called the deutero-Esther "ragged patches of words."
6. [6] Jerome, *Preface to Tobit*, translates Tobit, "Judging it better to displease the Pharisees, in order to grant the requests of the bishops."
7. [7] Jerome, *Prologue to Jeremiah*, omits Baruch to spite those who opposed his work.[528]
8. [8] Jerome, *Prologue to John*, states that "The Book of Tobit, too, although it is not in the canon, yet, because the men of the Church used it, it records…"[529]
9. [9] Jerome, *Letter* 54, 16 (AD 394), "In the book of Judith—if anyone is of opinion that it should be received as canonical—we read of a widow wasted with fasting …".
10. [10] Jerome (ca. 415), *Dialogue Against Pelagius* 2, 3, quotes Sirach 3:22 and Wisdom 1:1 against the Pelagian with the qualification, "And lest, perchance, you gainsay this volume, listen to the apostle…"
11. [11] Augustine (AD 354 – 371), *City of God*, 18, 26, says that the Jews do not receive Judith in their canon.[530]
12. Augustine, *City of God*, 17, 20, quoted Sirach 36:1 as a prophecy with the qualification that the Jews do not accept it into their canon, so they will not

accept its validity when it is used against them.[531]

13. Augustine, *City of God,* 17, 20 says of Wisdom and Sirach that are not written by Solomon, "yet of old the Church, especially the Western, received them into authority."
14. Augustine, *City of God*, 18, 36, 1, says that Maccabees is not held as canonical by the Jews, but by the Church because of it extreme and wonderful suffering of certain martyrs.[532]
15. [11] Augustine, *On Care of the Dead*, 18, quoted Sirach to prove that Samuel did appear from the dead to Saul with the qualification that the book is spoken against because it is not in the canon of the Hebrews.[533]

ANALYSIS

Was there a consensus in the early Church regarding the Deuterocanon's sacred status? When we began this section we established as our biblical baseline for this question 2 Timothy 3:16-17 and categorized the evidence accordingly. Let's begin our analysis with Category A and Negative A, which addresses Paul's statement that "All scripture is inspired by God…." Category A contains instances where inspiration was affirmed and Negative A where inspiration was denied.

ANALYSIS OF CATEGORY "A" AND NEGATIVE "A

The purpose of Category A is quite narrowly focused. It omits things like formal quotations, such as "It is written…" or "As so-and-so said…," but only includes instances explicit affirmations of its divine origin.

In terms of numbers, our survey found 209 instances where the Deuterocanon is explicitly called Scripture or otherwise identified as divine writings from the first century to the first decades of the fifth century. These instances came from 33 different authors in 109 sources. Category Negative A found 5 instances within the same period with 4 of the 5 coming from one Church father, Jerome.

For the sake of comparison, the totals are:

	No. of Instances	No. of Sources	No. of Authors
Category A (w/o lists)	209	109	33
Category -A (w/o lists)	5	5	2

These figures do not include passages where a lists of sacred books are compiled. Those passages will be addressed separately in Appendix 1. But even if we weigh these

numbers decidedly against the Deuterocanon by including all of the most commonly cited lists, ignoring for the moment whether they actually do speak against these Deuterocanon, and omit all the lists that speak in favor of the Deuterocanon, the result hardly closes the gap.

	No. of Instances	No. of Sources	No. of Authors
Category A (w/o lists)	209	109	33
Category -A (w/o lists)	5	5	2
Category -A (with lists)	17	14	10

These figures indicate that a clear and unmistakable consensus existed in the early Church that the Deuterocanon was divine Scripture. Explicit denials came late, near the end of the fourth century, and almost all came from St. Jerome.[534]

ANALYSIS OF CATEGORY B

Paul states in 2 Timothy 3:16-17 that inspired Scripture is capable of confirming doctrine ("for teaching, for reproof, for correction…"). As we have seen earlier, Protestantism categorically denies that the Deuterocanon is capable of this, and that Jerome and Rufinus are often appealed to as holding the common opinion of the ancient Church.

Theologically, Category A leads to Category B because it is the divine authorship (i.e., the Holy Spirit is its primary author) of a book that invests it with the requisite authority to confirm doctrine. If it were otherwise, as the Westminster Confession states, the document would have no more authority than any other human writing.[535]

It is not surprising then that the data found in Categories B and Negative B mirrors that of Categories A and Negative A. Our survey identified 235 instances where the early Church fathers used the Deuterocanon to confirm doctrine (i.e. for teaching, reproof, and correction). These instances came from 33 authors in 130 sources.

For Category B, the testimony of these citations reflects something far greater than the numbers reflect. When someone uses a text in a dispute, he presumes that his adversary also accepts the authority of the text cited. Otherwise, it couldn't function as a common currency between the two parties.[536] When this occurs, a single citation may actually be attesting to two parties acceptance, not just one. In other words, its probative value doubles.

Appeals to the Deuterocanon in controversies and debates cover a wide range of opponents and beliefs. The variety of these occasions for using these books for teaching, reproof, and correction is impressive. It almost reads like a "who's who" list of early Church controversies. The Deuterocanon is quoted in polemics with the Jews,

Marcionists, Sabellianists, Manichaeism, Arians, semi-Arians, "Anomeoean" Arians, the Macedonians, Gnostics, the Quartodecimans, Patripassianists, Valesians, Origenists, Photinians, Pneumatomachi, Donatists, Rogatianists, the Pelagians, and the semi-Pelagians.

The Deuterocanon was also employed to teach and defend a staggering array of doctrines, such as Trinitarian theology, Christology, Pneumatology (the study of the Holy Spirit), Eschatology (the Last things), angelology, demonology, soteriology (i.e., justification, sanctification, grace, faith, works, free will, predestination), the Sacraments, Original Sin, sacrifice and propitiation, eternal punishment, repentance, prophesy, natural and divine revelation, various attributes of God, and creation.

The type of doctrines discussed depended upon the audience. Against the pagans, the books of Baruch, Sirach, Wisdom, and Second Maccabees served as doctrinal touchstones to support Gods' sovereignty and supremacy, creation from nothing (*ex nihilo*), natural revelation, and prophesies of Christ. Against the Jews, the books of Wisdom, Sirach and Baruch provided prophesies about Jesus and proofs of His divinity. The most prominent use of the Deuterocanon came in discussions concerning the most formidable controversies in Church history, the Arian heresy.

The Arians struck at the very heart of the doctrine of the Trinity by denying that the Son is eternal and consubstantial with the Father. Christians appealed to the Deuterocanon against Arianism. The most important text was Wisdom 7:25-26, where Wisdom (the Son) is described as the brightness (refulgence) of the eternal light (the Father). The Fathers used this text to establish a number of very important points. They used it to prove that that the Son is God is God, consubstantial with the Father. The Son is begotten or generated from the Father, just as brightness is from light. Most importantly, perhaps, the Son is co-eternal with the Father since Brightness cannot exist without the eternal Light and the Eternal Light cannot exist without its brightness.[537] This analogy from Wisdom 7:26 is so profound that it runs throughout the first book of Athanasius' *Orations against the Arians* and it led Augustine to taunt would-be Arians by saying, "Give me then here a fire without brightness, and I believe you that the Father ever was without the Son."[538] The analog of Wisdom 7:26 even found expression in the Nicene Creed, where it speaks of the Son being "God from God, Light from Light."

CATEGORY NEGATIVE B (-B)

In regards to explicit denials of the Deuterocanon's ability to confirm doctrine, only four instances could be located: Julius Africanus, Rufinus, Jerome, and an unnamed semi-Pelagian.

When the Preface to the Zurich Bible (1540) states that "Our forefathers wanted them (the Deuterocanon) to be read in the churches, but not drawn on to confirm the authority of faith," the author probably had in mind Jerome and Rufinus, but one wonders who else? Perhaps he was thinking of those who came after Jerome.

Regardless, Category Negative B hardly depicts a well-spring of opposition against the Deuterocanon.

What about all the other early fathers who are said to have "rejected" the Deuterocanon, like Origen, Hilary, Cyril of Jerusalem, Athanasius, Gregory of Nazianzus, and Amphilochius? Where are they in Category B? Once again, their supposed rejection of the Deuterocanon is largely an inference drawn from their lists, which will be treated in depth in Appendix A. Nevertheless, Category B does give us a strong indication that these supposed other rejections are not real at all, since the same fathers mentioned above appeal to the Deuterocanon to confirm doctrine in their writings. For example, Origen is said to have rejected the Deuterocanon because of his list, however, he asserts the divine authority of the Deuterocanon 30 times and uses it to confirm doctrine 32 times in his other writings.[539]

The comparison between Category B and Category Negative B (-B) is even more lopsided than our comparison of Category A and Category Negative A (-A).

	No. of Instances	No. of Sources	No. of Authors
Category B (w/o lists)	235	130	39
Category -B (w/o lists)	4	4	4

The consensus of the first four hundred years of Christianity clearly affirms that the Deuterocanon can indeed confirm doctrine.

ANALYSIS OF CATEGORY C

The last section is Category C and Negative C record instances of unqualified and qualified quotations, respectively. As stated earlier, Category C is the least conclusive of the three categories in regards to evidentiary value, nevertheless, it does provide important information about whether the early Christian writers made any distinction between the Deuterocanon and the Protocanon.

When a father quoted the Deuterocanon, especially among other quotations from the Protocanon, without any distinction, qualification, or separation between the two, it suggests that the author saw no difference between the two groups of writings. Qualified quotations indicate that the author believed the two groups of texts were not equal. Category C is of limited value since it would be unreasonable to expect every writer to qualify every quotation. However, experience shows that Christian pastors and writers rarely mix biblical and non-biblical quotations without making some sort of distinction for their audience. To avoid over-reaching in this area, we must look to broad trends rather than focusing on individual instances.

Although it was impractical to reproduce every unqualified quotation from the

Deuterocanon, enough given to see a trend in how the early Church used the Deuterocanon. Our survey found 117 instances of unqualified quotations from the Deuterocanon with protocanonical books in 46 sources. Category Negative C was much more difficult to find. The survey was able to locate only 15 instances in 11 sources of qualified quotations from the Deuterocanon. Even here, the numbers do tell the whole story.

Among these fifteen instances of Negative C qualified quotations, five come from Augustine who merely states that the Deuterocanon is not part of the rabbinical canon. Six instances are from Jerome. One of Jerome's qualified references actually acknowledges the possibility of Judith being canonical. The remaining instances are from three Fathers who anticipate difficulties with their audience (Origen, Eusebius, and Gregory of Nazianzus). The only outright rejections come from Jerome.

The overall trends of Category C and Negative C indicate that the unqualified use of the Deuterocanon (with the Protocanon) was the norm in the ancient Church. Qualifications quotations were relatively rare, most of them coming at the end of the fourth century.

SUMMARY

When all the categories are taken together, a broad consensus emerges that Deuterocanon is Scripture in its fullest sense. The survey shows a sizable majority of Christians not only explicitly affirmed the divine authority of the Deuterocanon (with only Julius Africanus, Jerome, Rufinus, and an unknown semi-Pelagian doubting or opposing it), but an even larger cross-section of authors used the Deuterocanon to confirm doctrine. An equally large consensus also quoted the Deuterocanon (with the Protocanon) without any qualification or distinction as to their authority. In light of this data, one can conclude that Jerome and Rufinus did not represent the common opinion of the ancient Church. Quite the opposite. The data shows that an overwhelming consensus held the Deuterocanon to be Scripture in its fullest sense.

OTHER PROBLEMS WITH RUFINUS AND JEROME

For the sake of completion, we should note that even Rufinus and Jerome did not entirely hold to the modern Protestant understanding of the "Apocrypha."

Rufinus, for example, never labeled these books "Apocrypha," but rather distinguished them *from* the Apocrypha. Instead, he calls them "Ecclesiastical Books," a title that he claims came from the fathers.[540] At least one Protestant Bible followed Rufinus on this point.[541] But what were the "Ecclesiastical books?" Were the "Ecclesiastical books" inspired Scripture or human apocrypha?

Despite Rufinus' claim to the contrary, our survey was able to locate only one

instance before Rufinus where the "Ecclesiastical Books" are mentioned. It is found in Origen's work *First Principles* (Preface, 8) where he discusses the use of the word "incorporeal" in a book called The Doctrine of Peter. Origen states that the apocryphal work:

> "…is not included among ecclesiastical books; for we can show that it was not composed either by Peter or by any other person *inspired by the Spirit of God.*"[542]

Origen, therefore, understood the "ecclesiastical books" to be inspired Scripture. Rufinus was a devoted disciple and defender of Origen. He surely would have followed his master on this point. Moreover, there are several contemporaries of Rufinus who also spoke of the "Ecclesiastical books" as inspired writings.[543] This explains why Rufinus elsewhere quotes the "Ecclesiastical books" explicitly as Holy Scripture.[544]

What then was Rufinus' view of the Deuterocanon?

For him, the Deuterocanon is inspired Scripture that is neither "canonical" nor "apocrypha." In my previous book, I suggested that Rufinus' distinction between "Canonical" and "Ecclesiastical" books was in regards to the books' extrinsic usefulness rather than its intrinsic authority.[545] In other words, they were not Apocrypha because they were inspired Scripture, but they were not "canonical" because they could not be used to confirm doctrine to those outside the Church (i.e., the Jews and some Christian heretics). This distinction may explain why Rufinus denies that the Deuterocanon can confirm doctrine, and yet earlier, in the very same book, he uses elements from Wisdom 7:22 and 26 (i.e., the Son is the "unique" or "Only-Begotten" "brightness of the eternal light") to explain the substantial generation of the Son from the Father.[546]

Rufinus also differs from modern Protestantism in that he never meant for the Deuterocanon to be removed from the Bible. Indeed, he strongly objected to Jerome's wishes to omit deutero-Daniel, appealing to, of all things, the common opinion of the Church:

> "In all this abundance of learned men, has there been one who has dared to make havoc of the divine record handed down to the Churches by the Apostles and the deposit of the Holy Spirit? For what can we call it but havoc, when some parts of it are transformed, and this is called the correction of an error? For instance, the whole of the history of Susanna, which gave a lesson of chastity to the churches of God, has by him been cut out, thrown aside and dismissed. The hymn of the three children, which is regularly sung on festivals in the Church of God, he has wholly erased from the place where it stood. But why should I enumerate these cases one by one, when their number cannot be estimated?"[547]

The problem is: Even if Rufinus represented the common opinion of the early Church, modern Protestantism no longer follows Rufinus.

Jerome fits the modern Protestant view much better, at least in his earlier writings. He denied the Deuterocanon's inspiration, its ability to confirm doctrine, and he attempted to omit them from his Latin translation. All three fits modern Protestantism perfectly.

However, Jerome never claimed that his opinion represented a consensus in antiquity. Rather, his view was based on an idea he called "Hebrew Verity" or "Hebrew truth," which in turn was based on an incorrect understanding of the transmission of the Old Testament text (as we shall see in Chapter 13). Far from representing an ancient consensus, Jerome's view is decidedly idiosyncratic. It is a late innovation.

CONCLUSION

Our survey shows that the common opinion of the ancient Church was that the Deuterocanon is inspired Scripture in the fullest sense, authentic members of sacred Scripture, and capable of confirming doctrine. Although a few Church Fathers had misgivings about the Deuterocanon or sensed some potential opposition by using it, the real opposition did not come until the end of the fourth century, and mainly from Jerome and those who knew him.

How could such a broad consensus (both in numbers and locations) come about so early in Christian history? Who had the authority to establish such a belief and practice? The only source early enough and with enough authority to cause such a remarkable consensus must the original deposit of Faith given to the Church by Christ's inspired apostles.

QUESTIONS

- Does Paul in 2 Timothy 3:16-17 describe Scripture as "canonical" or "God-breathed?"
- The early Fathers, listed above, attest to the Deuterocanon being inspired by the Holy Spirit and authentic part of sacred Scripture. If today we understand all inspired Scripture to be canonical, why can't the Deuterocanon also be considered canonical?
- Can a book of purely human origin be used to confirm revealed Christian doctrine?
- How can human Apocrypha have knowledge of the pre-Incarnate Son, the relationship between the Father and the Son, the Incarnation, the divinity of Christ, the eternal generation of the Son from the Father?
- Since the Fathers had used the Deuterocanon to confirm doctrine against several Christological and Trinitarian heresies, and also used it in define and teach Trinitarian theology, is it really possible for the Deuterocanon to be

widely considered to be uninspired human Apocrypha incapable of confirming doctrine?

- In light of our survey of the early Christian writings, is the claim that it was the common opinion of the early Church that the Deuterocanon was Apocrypha correct?

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80. "hoc volo, quod in universa Scriptura non habeatur memoria purgatorii, que posset stare in contentione et convincere: nam et liber Machabeorum, cum non sit in Canone, pro fidelibus potens est, contra pertinaces nihil facit." (Otto Seitz, *Der authentische Text der Leipziger Disputation (1519*), (Berlin: C. A. Schwetchke und Sohn., 1903), p. 145.

81. See Luther's remarks in the Second Leipzig Disputation (1519), also the *Preface to the Apocrypha* in the Zurich Bible (1543) and the Geneva Bible (1540); Calvin's *Antidote to Council of Trent,* 68, 70-71; the *Belgic Confession*, Article 6; the *Gallican Confession*, Article 3; the *Thirty-Nine Articles*, Art. 6, and the *Westminster Confession* 1, 3.

82. John Calvin, *Antidote to the Council of Trent,* Session Four, trans. Henry Beveridge, (Edinburgh, 1851), p. 68. Emphasis mine.

83. Zwingli, *Preface to Zurich Bible* (1543), *Preface to the Geneva Bible* (1560), *Thirty-Nine Articles*, Art. 6, also Calvin, *Antidote to the Council of Trent*, 70-71 and *The Institutes of the Christian Religion*, Book 3, Chapter 5, Section 8, (Beveridge trans., p. 578).

84. Rufinus, *Commentary on the Symbol of the Apostles*, 36-38.

85. Jerome, *Preface to Proverbs of Solomon*.

86. Since ambiguity exists between what constitutes material used for "training in righteousness" and material that is simply edifying, we will exclude this identifying mark from our survey so as to focus on a text's ability to confirm doctrine.

87. Lists of Scripture are not included in this survey because of their inherent complexity (their purpose, contents, origin need to be examined in order to correctly appropriate their evidentiary value). There is simply too much to include in a line or two. Therefore, they will be addressed separately in Appendix A.

88. Athenagoras, *Legatio Pro Christianis*, Migne P.G. 6, 906-908.

89. Tertullian, *De Anima*, Migne P.L. 2, 671.

90. Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 325-326.

91. Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 387-388.

92. Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 449-450.

93. Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 489-490.

94. Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 515-516.

95. Clement of Alexandria, *Stromata*, Migne P.G. 8, 1089-1090.

96. Clement of Alexandria, *Stromata*, Migne P.G. 8, 1309-1310.

97. Hippolytus, *Contra Heresi Noeti*, Migne P.G. 10, 809-810.

98. Hippolytus, *In Canticum Canticorum*, Migne P.G. 10, 628-630.

99. Pseudo-Hippolytus, *Demonstratio Adversus Judaeos*, Migne P.G. 10, 791-794.

100. Cyprian, *Epistola LXV* (70), Migne P.L. 4, 408.

101. Cyprian, *Liber De Habitu Virginum*, Migne P.L. 4, 453.

102. Cyprian, *Liber De Habitu Virginum*, Migne P.L. 4 , 461.

103. Cyprian, Liber De Mortalitate, Migne P.L. 4, 610.

104. Cyprian, *De Opere Et Eleemosynis Liber*, Migne P.L. 4, 625.

105. Cyprian, *De Opere Et Eleemosynis Liber*, Migne P.L. 4, 628.

106. Cyprian, *Ad Fortunatum De Martyrio*, Migne P.L. 4, 700.

107. Cyprian, *Against the Jews, Preface to Book* 3. Emphasis mine.

108. Ps-Cyprian, *Testimoniorum Adv. Judaeos, Liber III*, Migne P.L. 4, 752ff.

109. Origen, *Peri Archon*, Migne P.G. 11, 133-134.

110. Origen, *Peri Archon*, Migne P.G. 11, 186.

111. Origen, *Peri Archon*, Migne P.G. 11, 222.

112. Origen, *Peri Archon*, Migne P.G. 11, 225-226.

113. Origen, *Peri Archon*, Migne P.G. 11, 277-278.

114. Origen, *Contra Celsum,* Migne P. G. 11, 1013-1014

115. Origen, *Contra Celsum,* Migne P. G. 11, 1147-1148.

116. Origen, *Contra Celsum*, Migne P. G. 11, 1299-1300.

117. Origen, *Contra Celsum*, Migne P. G. 11, 1457-1458.

118. Origen, *Contra Celsum*, Migne P. G. 11, 1586.

119. Origen, *Contra Celsum*, Migne P. G. 11, 1589-1592.

120. Origen, *Homiliae in Genesim*, Migne P. G. 12, 158.

121. Origen, *Homiliae in Genesim*, Migne P. G. 12, 229.

122. Origen, *In Exodum Homilia IV*, Migne P. G. 12, 321.

123. Origen, *In Exodum Homilia VI*, Migne P. G. 12, 334.

124. Origen, *In Exodum Homilia VIII*, Migne P. G. 12, 355.

125. Origen, *In Leviticum Homilia I*, Migne P.G. 12, 405-406.

126. Origen, *Homiliae in librum Judicum*, Migne P. G. 12, 962.

127. Origen, *Homiliae in librum Judicum*, Migne P.G. 12, 987.

128. Origen, *In Librum Regum Homilia I*, Migne P. G. 12, 998.

129. Origen, *In Ezechielem Homilia VI,* Migne P.G. 13, 735.

130. Origen, *In Jeremiam Homilia XVI,* Migne P. G. 13, 447-448.

131. Origen, *In Jeremiam Homilia [XIX*], Migne P. G. 13, 515-516.

132. Origen, *Commentaria in Evangelium secundum Matthaeum,* Migne P. G. 13, 1033-1034.

133. Origen, *In Lucam Homilia III,* Migne P. G. 13, 1809.

134. Origen, *In Lucam Homilia XXI*, Migne P. G. 13, 1856.

135. Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 933.

136. Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 945.

137. Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 1222.

138. Origen, *Epistola Ad Africanum*, Migne P. G. 12, 79-80.

139. Dionysius the Great, *De Natura* 3, *Praeparatio Evangelica*, Migne P. G. 21, 1279-1280.

140. Methodius, *Convivium decem virginum*, Migne P. G. 18, 41-44.

141. *ibid*.

142. Methodius, *Convivium decem virginum*, Migne P. G. 18, 51-52.

143. Methodius, *Convivium decem virginum*, Migne P. G. 18, 57-58.

144. Methodius, *Convivium decem virginum*, Migne P.G. 18, 57-58.

145. Alexander of Alexandria, Theodoret's *Church History*, Migne P. G. 82, 895-896.

146. Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 19-20.

147. Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 23-24.

148. Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 53-54.

149. Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 87-88.

150. Athanasius, *Apologia contra Arianos, Sancta Synodus*, Migne P. G. 25, 251-252

151. Athanasius, *De Sententia Dionysii*, Migne P. G. 25, 491-492.

152. Athanasius, *De Sententia Dionysii,* Migne P. G. 25, 541-542 543-544.

153. Athanasius, *Orationes adversus Arianos*, Migne P. G. 26, 215-216.

154. Athanasius, *Orationes adversus Arianos*, Migne P. G. 26, 221-222.

155. Athanasius, *Orationes adversus Arianos*, Migne P. G. 26, 243-244.

156. Athanasius, *Apologia contra Arianos*, Migne P. G. 25, 367-368.

157. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 957-958.

158. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 981-982.

159. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 958-959.

160. Lucifer of Caligari, *Pro santo Athanasio*, Migne P. L. 13, 860.

161. Lucifer of Caligari, *Pro sancto Athansio*, Migne P. L. 13, 863.

162. Cyril of Jerusalem, *Catechesis XI, De Filio Dei Unigenito*, Migne P. G. 33, 709-710.

163. Hilary, *De Trinitate*, Migne P. L. 10, 30.

164. Hilary, *De Trinitate*, Migne P. L. 10, 109.

165. Hilary, *Tractate in Psalm CXVIII*, Migne P. L. 9, 514.

166. Hilary, *Psalm CXVIII, Let. XIX*, Migne P. L. 9, 629.

167. Hilary, *In Psalm CXXV*, Migne P. L. 9, 774-775.

168. Basil the Great, *Homilia VI in Hexaemeron*, Migne P. G. 29, 143-144.

169. Gregory of Nazianzus, *Oratio XLIII*, Migne P. G. 36, 598-599.

170. Gregory of Nazianzus, *Oratio XLV*, Migne P. G. 36, 643-644.

171. Amphilochius, *Oratio I*, Migne P. G. 39, 37-38.

172. Gregory of Nyssa, *Contra Eunomium*, Migne P. G. 45, 783-784.

173. Gregory of Nyssa, *De Viginitate*, Migne P. G. 46, 383-384.

174. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 357-358.

175. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 569-570.

176. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 767-768.

177. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 997-998.

178. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 1131-1132.

179. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 1125-1126.

180. Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 1149-1150.

181. John Chrysostom, *Homiliae in Joannem*, Migne P. G. 59, 272.

182. John Chrysostom, *In Epist. ad Hebraeos*, Migne P. G. PG 63, 66.

183. John Chrysostom, *In Epist. ad Hebraeos*, Migne P. G. 63, 81.

184. John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 35.

185. John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 129.

186. John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 138.

187. John Chrysostom, *In Acta Apostolorum*, Migne P. G. 60, 91.

188. John Chrysostom, *In Acta Apostolorum*, Migne P. G. 60, 219.

189. John Chrysostom, *In Matthaeum*, Migne P. G. 57, 256.

190. John Chrysostom, *In Matthaeum*, Migne P. G. 58, 525.

191. John Chrysostom, *In Matthaeum*, Migne P. G. 58, 723.

192. John Chrysostom, *Contra Judaeos et Gentiles, Quod Christus Sit Deus*, Migne P. G. 48, 813.

193. John Chrysostom, *De Incomprehensibili Dei Natura* V, Migne P. G. 48, 739.

194. John Chrysostom, *Adversus Judaeos VIII*, Migne P. G. 48, 936.

195. John Chrysostom, *In Cap. I. Genes. Homil. II*, Migne P. G. 53, 28.

196. John Chrysostom, *In Cap. I. Genes. Homil. VI*, Migne P. G. 53, 58.

197. John Chrysostom, *In Cap. I. Genes. Homil. XI*, Migne P. G. 53, 92.

198. John Chrysostom, *In Cap. I. Genes. Homil. XXXVI*, Migne P. G. 53, 363

199. Ambrose, *De Officiis,* Migne P. L. 16, 25.

200. Ambrose, *De Officiis,* Migne P. L. 16, 119-120.

201. Ambrose, *De Virginibus*, Migne P. L. 16, 199.

202. Ambrose, *De Spiritu Sancto,* Migne P. L. 16, 808.

203. Ambrose, *De excessu fratris sui Satyri,* Migne, P. L. 16, 1300.

204. Ambrose, *De Fide*, Migne P. L. 16, 534.

205. Ambrose, *De Fide*, Migne P. L. 16, 634.

206. Ambrose, *Epistola*, Migne P. L. 16, 1194.

207. Ambrose, *De Viduis*, Migne P. L. 16, 215-216.

208. Ambrose, *Hexaemeron. Liber V*, Migne P. L. 14, 203.

209. Ambrose, *Hexaemeron, Liber VI*, Migne P. L. 14, 248.

210. Augustine, *De Civitate Dei*, Migne P. L. 41, 410-411.

211. Augustine, *De Civitate Dei*, Migne P. L. 41, 471.

212. Augustine, *De Civitate Dei*, Migne P. L. 41, 554-555.

213. Augustine, *De Civitate Dei,* Migne P. L. 41, 554-555.

214. Augustine, *De Civitate Dei*, Migne P. L. 41, 555.

215. Augustine, *De Civitate Dei*, Migne P. L. 41, 628.

216. Augustine, *De Civitate Dei*, Migne P. L. 41, 657.

217. Augustine, *De Civitate Dei*, Migne P. L. 41, 723.

218. Augustine, *De Civitate Dei*, Migne P. L. 41, 785.

219. Augustine, *Doctrina Christina*, Migne P. L. 34, 51.

220. Augustine, *Doctrina Christina*, Migne P. L. 34, 58.

221. Augustine, *Doctrina Christina*, Migne P. L. 34, 73.

222. Augustine, *Doctrina Christina*, Migne P. L. 34, 75-76.

223. Augustine, *Doctrina Christina*, Migne P. L. 34, 92.

224. Augustine, *Dei Trinitate*, Migne P. L. 42, 898.

225. Augustine, *Dei Trinitate*, Migne P. L. 42, 906-907.

226. Augustine, *Dei Trinitate*, Migne P. L. 42, 998.

227. Augustine, *Dei Trinitate*, Migne P. L. 42, 1037.

228. Augustine, *Dei Trinitate*, Migne P. L. 42, 1047.

229. Augustine, *Dei Trinitate*, Migne P. L. 42, 1062.

230. Augustine, *De Conjugiis adulterinis*, Migne P. L. 40, 370.

231. Augustine, *De Sancta Virginitate*, Migne P. L. 40, 413.

232. Augustine, *De Bono Viduitatis*, Migne P. L. 40, 444.

233. Augustine, *De Mendacio*, Migne P. L. 40, 508.

234. Augustine, *De Dono Perseverantiae*, Migne P. L. 45, 1019-1020.

235. Augustine *De Fide. Spe et Charitate*, Migne P. L. 40, 263.

236. Augustine, *De Cura Pro Mortuis Gerenda Ad Paulinum*, Migne P. L. 40, 608.

237. Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1324.

238. Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1330.

239. Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1330.

240. Augustine, Contra *Faustum Manichaeum*, Migne P. L. 42, 278.

241. Augustine, Contra *Faustum Manichaeum*, Migne P. L. 42, 404.

242. Augustine, *Contra Litteras Petiliani Donatistae Cirtensis Episcopi*, Migne P. L. 43, 565.

243. Augustine, *Contra Litteras Petiliani Donatistae Cirtensis Episcopi,* Migne P.L. 43, 366.

244. Augustine, *De Anima et ejus Origine*, Migne P. L. 44, 511.

245. Augustine, *De Natura Et Gratia Ad Timasium Et Jacobum Contra Pelagium*, Migne P. L. 44, 265.

246. Augustine, *De Perfectione justitiae hominis*, Migne P. L. 44, 307.

247. Augustine, *De Nuptiis Et Concupiscentia,* Migne P. L. 44, 432.

248. Augustine, *De Gratia et libero arbitrio*, Migne P. L. 44, 900.

249. Augustine, *De Sermone Domini In Monte Secundum Matthaeum*, Migne P. L. 34, 1290.

250. Augustine, *In Evangelium Joannis Tractatus CXXIV*, Migne P. L. 35, 1489.

251. Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1565.

252. Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1777

253. Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1604.

254. Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 2046.

255. Augustine, *Contra Julianum Pelagianum Liber VI*, Migne P. L. 44, 821.

256. Augustine, *Epistolarum Classis III*, Migne P. L. 33, 711.

257. Rufinus, *De Benedictionibus Patriarcharum*, Migne P. L. 21, 326.

258. Rufinus, *De Benedictionibus Patriarcharum*, Migne P. L. 21, 332.

259. Rufinus, *Commentarius in Symbol. Apostol*., Migne P. L. 21, 344-345.

260. Rufinus, *Commentarius in Symbol. Apostol*., Migne P. L. 21, 385.

261. Jerome, *Epistolae*, Migne P. L. 22, 693.

262. Jerome, *Epistolae*, Migne P. L. 22, 1205.

263. Jerome, *Epistolae*, Migne P. L. 22, 962.

264. Jerome, *Epistolae*, Migne P. L. 22, 802.

265. Jerome, *Epistolae*, Migne P. L. 22, 820.

266. Theodoret, *In Psalmo LXVI*, P. G. 80, 13-83-1374.

267. Sulpitius Severus, *Historia sacra*, Migne P.L. 20, 125.

268. Sulpitius Severus, *Historia sacra*, Migne P. L. 20, 137.

269. Sulpitius Severus, *Historia sacra*, Migne P. L. 20, 141.

270. Sulpitius Severus, *Epistola*, Migne P. L. 20, 254.

271. Cassian, *De Coenobiorum institutis,* Migne P. L. 49, 675.

272. Cassian, *De Coenobiorum institutis,* Migne P. L. 49, 809.

273. Cassian, *De Coenobiorum institutis*, Migne P. L. 49, 198.

274. Cassian, *De Coenobiorum institutis*, Migne P. L. 49, 386.

275. Cyril of Alexandria, *Epistola*, Migne P. G. 77, 99.

276. Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 505-506.

277. Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 663-664.

278. Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 715-716.

279. Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 819-820.

280. Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 953-954.

281. Cyril of Alexandria, *Homiliae Diversae*, Migne 77, 1005-1006.

282. Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 323-324.

283. Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 303-304.

284. Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 473-474.

285. Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 821-822.

286. Peter Chrysologus, *Sermo LXXXVIII*, Migne P. L. 52, 449.

287. Keep in mind that orthodox Christians and heretics alike appealed to the Deuterocanon to confirm doctrine. The importance of Category B quotations is not so much *what* doctrines are confirmed as *that* doctrines are confirmed. Such appeals show that both the author and his audience accepted the text as authoritative Scripture in accord with 2 Timothy 3:16-17. It is also important, for our purposes here, to note whether the doctrine confirmed could be known through unaided nature reason or only by divine revelation. Added weight should to be given to appeals involving questions of Christological or the Trinity since these subjects because nothing less of divine source could provide the required precision and authority to establish these points.

288. "By the word of His might He established all things, and by His word He can overthrow them. Who shall say unto Him, 'What have you done? Or, Who shall resist the power of His strength'?" (Wisdom 12:12).

289. "First of all, believe that there is one God who created and finished all things, and made all things out of nothing" (2 Maccabees 7:28).

290. "If, then, he neither does anything nor exercises providential care, and if there is not another place in which he is, then this Being of whom we speak is the one God from the beginning, and the sole Maker of the world. But, since the voices of the prophets confirm our arguments— for I think that you also, with your great zeal for knowledge, and your great attainments in learning cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute—what, then, do these men say? 'The Lord is our God; no other can be compared with Him.' [Baruch 3:36] And again: 'I am God, the first and the last, and besides Me there is no God.' (Isaiah 44:6) In like manner: 'Before Me there was no other God, and after Me there shall be none; I am God, and there is none besides Me.' (Isaiah 43:10-11) And as to His greatness: 'Heaven is My throne, and the earth is the footstool of My feet: what house will you build for Me, or what is the place of My rest?' (Isaiah 66:1) But I leave it to you, when you meet with the books themselves, to examine carefully the prophecies contained in them that you may on fitting grounds defend us from the abuse cast upon us."

291. "He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, while it only corrupts it, and is itself divided into its own

manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Our instruction comes from 'the porch of Solomon,' who had himself taught that 'the Lord should be sought in simplicity of heart.' (Wisdom 1:1) Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition!"

292. "We are taught by God concerning both these questions— viz. that there is a ruling power in the soul, and that it is enshrined in one particular recess of the body. For, when one reads of God as being 'The searcher and witness of the heart;' (Wisdom 1:6) when His prophet is reproved by His discovering to him the secrets of the heart; (Proverbs 24:12) when God Himself anticipates in His people the thoughts of their heart, 'Why do you think evil in your hearts?' (Matthew 9:4) when David prays 'Create in me a clean heart, O God,' and Paul declares, "With the heart 'man believes unto righteousness,' (Romans 10:10) and John says, 'By his own heart is each man condemned;' (1 John 3:20) when, lastly, 'he who looks on a woman so as to lust after her, has already committed adultery with her in his heart,' (Matthew 5:28) — then both points are cleared fully up, that there is a directing faculty of the soul, with which the purpose of God may agree…" [N.B., Tertullian is not quoting, but alluding to Wisdom 1:6. This example, therefore, is disputable].

293. "Which was so done; and when the space of the seventh day was finished, just as was predicted, down fell the walls of the city. [*cf.* Joshua 6:1-20]. Whence it is manifestly shown, that in the number of the seven days there intervened a sabbath-day. For seven days, whencesoever they may have commenced, must necessarily include within them a sabbath-day; on which day not only must the priests have worked, but the city must have been made a prey by the edge of the sword by all the people of Israel. Nor is it doubtful that they 'wrought servile work,' when, in obedience to God's precept, they drove the preys of war. For in the times of the Maccabees, too, they did bravely in fighting on the sabbaths, and routed their foreign foes, and recalled the law of their fathers to the primitive style of life by fighting on the sabbaths. Nor should I think it was any other law which they thus vindicated, than the one in which they remembered the existence of the prescript touching 'the day of the sabbaths.' Whence it is manifest that the force of such precepts was temporary, and respected the necessity of present circumstances; and that it was not with a view to its observance in perpetuity that God formerly gave them such a law."

294. "Then why does the Creator, if an adversary of Christ, not only predicts that the apostles should incur this suffering, but even expresses His displeasure thereat? For He ought neither to predict the course of the other god, whom, as you contend, He knew not, nor to have expressed displeasure at that which He had taken care to bring about. 'See how the righteous perishes, and no man lays it to heart; and how merciful men are taken away, and no man considers. For the righteous man has been removed from the evil person.' (Isaiah 57:1) Who is this but Christ? 'Come, say they, let us take away the righteous, because He is not for our turn, (and He is clean contrary to our doings).' (Wisdom 2:12) Premising, therefore, and likewise subjoining the fact that Christ suffered, He foretold that His just ones should suffer equally with Him— both the apostles and all the faithful in succession."

295. "By the invocation of the name of Jesus Christ, crucified under Pontius Pilate, there is a separation and

division among mankind; and wheresoever any of those who believe on Him shall invoke and call upon Him and do His will; He is near and present, fulfilling the requests of those who with pure hearts call upon Him. Whereby receiving salvation, we continually give thanks to God, who by His great, inscrutable and unsearchable wisdom delivered us, and proclaimed the salvation from heaven — to wit, the visible coming of our Lord, that is, His living as man— to which we by ourselves could not attain: for 'the things which are impossible with men are possible with God?' Wherefore also Jeremiah saith concerning her (i.e. wisdom): "Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, found her, and will bring her for choice gold? There is none that hath found her way, nor any that comprehendeth her path. But he that knoweth all things knoweth her by his understanding: he that prepareth the earth for evermore, hath filled it with four-footed beasts: he that sendeth forth the light and it goeth; he called it, and it obeyed him with fear: and the stars shined in their watches, and were glad: he called them, and they said Here we be; they shined with gladness unto him that made them. This is our God: there shall none other be accounted of in comparison with him. He hath found out every way by knowledge, and hath given it unto Jacob his servant, and to Israel that is beloved of him. Afterward did he appear upon earth, and was conversant with men. This is the book of the commandments of God, and of the law which endureth for ever' (Baruch 3:29–4:1). All they that hold it fast (are appointed) to life: but such as leave it shall die. Now by Jacob and Israel he means the Son of God, who received power from the Father over our life, and after having received this brought it down to us who were far off from Him, when He appeared on earth and was conversant with men, mingling and mixing the Spirit of God the Father with the creature formed by God that man might be after the image and likeness of God."

296. "But the earthly is called a supper, as has been shown from Scripture. For the supper is made for love, but the supper is not love (agape); only a proof of mutual and reciprocal kindly feeling. 'Let not, then, your good be evil spoken of; for the kingdom of God is not meat and drink.' says the apostle, in order that the meal spoken of may not be conceived as ephemeral, 'but righteousness, and peace, and joy in the Holy Ghost' (Romans 14:16-17). He who eats of this meal, the best of all, shall possess the kingdom of God, fixing his regards here on the holy assembly of love, the heavenly Church. Love, then, is something pure and worthy of God, and its work is communication. 'And the care of discipline is love,' as Wisdom says; 'and love is the keeping of the law' (Wisdom 6:19). And these joys have an inspiration of love from the public nutriment, which accustoms to everlasting dainties. Love (*agape*), then, is not a supper. But let the entertainment depend on love. For it is said, 'Let the children whom You have loved, O Lord, learn that it is not the products of fruits that nourish man; but it is Your word which preserves those who believe in You'" (Wisdom 16:26).

297. "The divine Wisdom says of the martyrs, 'They seemed in the eyes of the foolish to die, and their departure was reckoned a calamity, and their migration from us an affliction. But they are in peace. For though in the sight of men they were punished, their hope was full of immortality' (Wisdom 3:1-4). He then adds, teaching martyrdom to be a glorious purification, 'And being chastened a little, they shall be benefited much; because God proved them," that is, suffered them to be tried, to put them to the proof, and to put to shame the author of their trial, "and found them worthy of Himself,' (Wisdom 3:5-6) plainly to be called sons. 'As gold in the furnace He

proved them, and as a whole burned-offering of sacrifice He accepted them. And in the time of their visitation they will shine forth, even as sparks run along the stubble. They shall judge the nations, and rule over the peoples, and the Lord shall reign over them forever' (Wisdom 3:7-8).

298. "And the word— "in their forehead"— indicates that all are crowned, and put on a crown of fire, and not of life, but of death. For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews. He, too, in the exaltation of his heart, issued a decree in those times, that 'all should set up shrines before their doors, and sacrifice, and that they should march in procession to the honour of Dionysus, waving chaplets of ivy' (2 Maccabees 2:6) and that those who refused obedience should be put to death by strangulation and torture. But he also met his due recompense at the hand of the Lord, the righteous Judge and all-searching God; for he died eaten up of worms. And if one desires to inquire into that more accurately, he will find it recorded in the books of the Maccabees."

299. "'For even now the angel of God.' He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both."

300. "I produce now the prophecy of Solomon, which speaks of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says, 'The ungodly said, reasoning with themselves, but not aright,' that is, about Christ, 'Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings and words, and upbraids us with our offending the law, and professes to have knowledge of God; and he calls himself the Child of God.' And then he says, 'He is grievous to us even to behold; for his life is not like other men's, and his ways are of another fashion. We are esteemed of him as counterfeits, and he abstains from our ways as from filthiness, and pronounces the end of the just to be blessed.' And again, listen to this, O Jew! None of the righteous or prophets called himself the Son of God. And therefore, as in the person of the Jews, Solomon speaks again of this righteous one, who is Christ, thus: 'He was made to reprove our thoughts, and he makes his boast that God is his Father. Let us see, then, if his words be true, and let us prove what shall happen in the end of him; for if the just man be the Son of God, He will help him, and deliver him from the hand of his enemies. Let us condemn him with a shameful death, for by his own saying he shall be respected'" (Wisdom 2:1, 12-13, 14-15, 16-20).

301. "And again David, in the Psalms, says with respect to the future age, 'Then shall He' (namely Christ) 'speak unto them in His wrath, and vex them in His sore displeasure.' And again Solomon says concerning Christ and the Jews, that 'when the righteous shall stand in great boldness before the face of such as have afflicted Him, and made no account of His words, when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of His salvation; and they, repenting and groaning for anguish of spirit, shall say within themselves, This is He whom we had sometimes in derision and a proverb of reproach; we fools accounted His

life madness, and His end to he without honour. How is He numbered among the children of God, and His lot is among the saints? Therefore have we erred from the way of truth, and the light of righteousness bath not shined unto us, and the sun of righteousness rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts where there lay no way: but as for the way of the Lord, we have not known it. What has our pride profited us? All those things are passed away like a shadow'" (Wisdom 5:1-9)

302. "And this struggle and encounter cannot be sustained but by the strength of patience. But as we are to be examined and searched out, diverse sufferings are introduced; and a manifold kind of temptations is inflicted by the losses of property, by the heats of fevers, by the torments of wounds, by the loss of those dear to us. Nor does anything distinguish between the unrighteous and the righteous more, than that in affliction the unrighteous man impatiently complains and blasphemes, while the righteous is proved by his patience, as it is written: 'In pain endure, and in your low estate have patience; for gold and silver are tried in the fire'" (Sirach 2:4-5).

303. Cyprian's *Against the Jews* consist mainly of propositions followed by proof texts or *testimonium*. Therefore, the footnotes from this work contain mostly the citation alone.

304. "Also in the same in Ecclesiasticus: 'I went forth out of the mouth of the Most High, first-born before every creature: I made the unwearying light to rise in the heavens, and I covered the whole earth with a cloud: I dwelt in the high places, and my throne in the pillar of the cloud: I compassed the circle of heaven, and I penetrated into the depth of the abyss, and I walked on the waves of the sea, and I stood in all the earth; and in every people and in every nation I had the pre-eminence, and by my own strength I have trodden the hearts of all the excellent and the humble: in me is all hope of life and virtue: pass over to me, all you who desire me.'"

305. "In the Wisdom of Solomon: 'Let us lay hold of the righteous, because He is disagreeable to us, and is contrary to our works, and reproaches us with our transgressions of the law. He professes that He has the knowledge of God, and calls Himself the Son of God; He has become to us an exposure of our thoughts; He is grievous unto us even to look upon, because His life is unlike to others, and His ways are changed. We are esteemed by Him as frivolous, and He restrains Himself from our ways, as if from uncleanness; and He extols the last end of the righteous, and boasts that He has God for His Father. Let us see, then, if His words are true, and let us try what will come to Him. Let us interrogate Him with reproach and torture, that we may know His reverence and prove His patience. Let us condemn Him with a most shameful death. These things they considered, and erred. For their maliciousness has blinded them, and they knew not the sacraments of God'" (Wisdom 2:12-22).

306. "In the same in Ecclesiasticus: 'My son, if you have, do good by yourself, and present worthy offerings to God; remember that death delays not.' Also in the same place: 'Shut up alms in the heart of the poor, and this will entreat for you from all evil.'"

307. "Of this same matter in Tobit: 'And I said to Tobias, My son, go and bring whatever poor man thou shalt find out of our brethren, who still has God in mind with his whole heart. Bring him hither, and he shall eat my dinner together with me. Behold, I attend thee, my son, until thou come.' Also in the same place: 'All the days of thy life, my son, keep God in mind, and transgress not His precepts. Do justice all the days of thy life, and do not

walk in the way of unrighteousness; because if thou act truly, there will be respect of thy works. Give alms of thy substance, and turn not thy face from any poor man. So shall it come to pass that the face of God shall not be turned away from thee. Even as thou hast, my son, so do: if thou hast abundant substance, give the more alms therefrom; if thou hast little, communicate even of that little. And do not fear when thou givest alms: thou layest up for thyself a good reward against the day of need; because alms delivereth from death, and does not suffer to go into darkness. Alms is a good office for all who do it in the sight of the most high God."

308. "In Genesis: 'And God, tempted Abraham, and said to him, Take your only son whom you love, Isaac, and go into the high land, and offer him there as a burnt-offering on one of the mountains of which I will tell you.' Of this same thing in Deuteronomy: 'The Lord your God proves you, that He may know if you love the Lord your God with all your heart, and with all your soul.' Of this same thing in the Wisdom of Solomon: 'Although in the sight of men they suffered torments, their hope is full of immortality; and having been in few things distressed, yet in many things they shall be happily ordered, because God tried them, and found them worthy of Himself. As gold in the furnace He proved them, and as a burnt-offering He received them. And in their time there shall be respect of them; they shall judge the nations, and shall rule over the people; and their Lord shall reign forever. Of this same thing in the Maccabees: 'Was not Abraham found faithful in temptation, and it was accounted unto him for righteousness?'"

309. "In the Epistle of Paul to the Romans: 'The sufferings of this present time are not worthy of comparison with the glory that is to come after, which shall be revealed in us.' Of this same thing in the Maccabees: 'O Lord, who hast the holy knowledge, it is manifest that while I might be delivered from death, I am suffering most cruel pains of body, being beaten with whips; yet in spirit I suffer these things willingly, because of the fear of your own self.' Also in the same place: 'You indeed, being powerless, destroyest us out of this present life; but the King of the world shall raise us up who have died for His laws into the eternal resurrection of life.' Also in the same place: 'It is better that, given up to death by men, we should expect hope from God to be raised again by Him. For there shall be no resurrection to life for you.' Also in the same place: 'Having power among men, although you are corruptible, you do what you will. But think not that our race is forsaken of God. Sustain, and see how His great power will torment, you and your seed.' Also in the same place: Do not err without cause; for we suffer these things on our own accounts, as sinners against our God. But think not that you shall be unpunished, having undertaken to fight against God."

310. "In the Wisdom of Solomon: 'All the idols of the nations they counted gods, which neither have the use of their eyes for seeing, nor their nostrils to receive breath, nor their ears for hearing, nor the fingers on their hands for handling; but their feet also are slow to walk. For man made them; and he who has borrowed his breath, he fashioned them. But no man will be able to fashion a god like to himself. For since he is mortal, he fashions a dead thing with wicked hands. But he himself is better than they whom he worships, since he indeed lived, but they never.' On this same matter: 'Neither have they who have regarded the works known who was the artificer, but have thought that either fire, or wind, or the rapid air, or the circle of the stars, or the abundant water, or the sun and moon, were the gods that rule over the world; and if, on account of the beauty of these, they have

thought thus, let them know how much more beautiful than these is the Lord; or if they have admired their powers and operations, let them perceive from these very things that He who has established these mighty things is stronger than they.'"

311. "Those prayers quickly ascend to God which the merits of our labours urge upon God. Thus also Raphael the angel was a witness to the constant prayer and the constant good works of Tobias, saying, 'It is honourable to reveal and confess the works of God. For when you prayed, and Sarah, I did bring the remembrance of your prayers before the holiness of God. And when you buried the dead in simplicity, and because you did not delay to rise up and to leave your dinner, but went out and covered the dead, I was sent to prove you; and again God has sent me to heal you, and Sarah your daughter-in-law. For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God'" (Tobit 12:12-15).

312. "The remedies for propitiating God are given in the words of God Himself; the divine instructions have taught what sinners ought to do, that by works of righteousness God is satisfied, that with the deserts of mercy sins are cleansed. And in Solomon we read, 'Shut up alms in the heart of the poor, and these shall intercede for you from all evil' (Sirach 29:15).

313. "And as the king did not obey him, he underwent the misfortunes and mischiefs which he had seen, and which he might have escaped and avoided had he redeemed his sins by almsgiving. Raphael the angel also witnesses the like, and exhorts that alms should be freely and liberally bestowed, saying, 'Prayer is good, with fasting and alms; because alms does deliver from death, and it purges away sins.' (Tobit 12:8-9) He shows that our prayers and fastings are of less avail, unless they are aided by almsgiving; that entreaties alone are of little force to obtain what they seek, unless they be made sufficient by the addition of deeds and good works. The angel reveals, and manifests, and certifies that our petitions become efficacious by almsgiving, that life is redeemed from dangers by almsgiving, that souls are delivered from death by almsgiving."

314. "For Daniel said:— I was considering the ten horns that were upon the head of the beast. For the ten horns were ten kings (Daniel 7:8, 24) who arose at that time until Antiochus. And he said:— A little horn arose from between those ten and three fell before it. (Daniel 7:8) For when Antiochus arose in the kingdom, he humbled three kings, and he exalted himself against the saints of the Most High and against Jerusalem. And he defiled the sanctuary. (2 Maccabees 6:2-4) And he caused the sacrifice and the offerings to cease for a week and half a week, namely, for ten and a-half years. And he brought in fornicators into the house of the Lord, and he caused the observances of the Law to cease. (2 Maccabees 5:26) And he slew righteous men and gave them to the birds of heaven and to the beasts of the earth. For in his days was fulfilled the word that David spoke: — O God, the Gentiles have come into your inheritance, and have defiled Your holy temple. They have made Jerusalem desolate. They have given the dead bodies of Your servants as food to the birds of heaven, and the flesh of Your righteous ones to the beasts of the earth. They have poured out their blood like water round about Jerusalem, and there is none to bury them. For this was accomplished at that time, when the venerable and aged Eleazar was slain, and the sons of the blessed Samuna, seven in number, and when Judas (Maccabeus) and his brethren were struggling on behalf of their people, when they were dwelling in hiding-places (2 Maccabees 5:27). At that time the horn

made war with the saints, (Daniel 7:21) and their power prevailed. And the wicked Antiochus spoke words against the Most High, and changed the times and the seasons. (Daniel 7:25) And he made to cease the covenant of Abraham, and abolished the Sabbath of rest (2 Maccabees 6:10-11). For he commanded the Jews that they should not circumcise. Therefore, (the Prophet) said concerning him— He shall think to change the times and the seasons and the laws, and they were given into his hand for a time, times, and half a time. (Daniel 7:25) Now the time and half a time is the week and a half, which is ten years and a half. Again he said:— The judgment was set and they took away his authority from him, to injure and destroy him until the end of the kingdom. (Daniel 7:26) For the judgment came upon Antiochus, a judgment from heaven; (2 Maccabees 9:5-12) and he became sick with a grievous and evil sickness, and on account of the smell of him as he rotted, no man could approach him, for worms were crawling and falling from him and eating his flesh because he oppressed the worm Jacob. (Isaiah 41:14) And his flesh rotted in his lifetime, because he caused the dead bodies of the sons of Jerusalem to rot and they were not buried. And he became defiled in his own eyes, because he had defiled the sanctuary of God. And he prayed and was not heard, because he did not hearken to the groanings of the righteous whom he slew. For he wrote a letter and sent it to the Jews and called them “my friends,” but God had not mercy on him, but he died in his torment."

315. "Let us now ascertain how those statements which we have advanced are supported by the authority of holy Scripture. The Apostle Paul says, that the only-begotten Son is the 'image of the invisible God,' and 'the first-born of every creature.' And when writing to the Hebrews, he says of Him that He is 'the brightness of His glory, and the express image of His person.' Now, we find in the treatise called the Wisdom of Solomon the following description of the wisdom of God: 'For she is the breath of the power of God, and the purest efflux of the glory of the Almighty. Nothing that is polluted can therefore come upon her. For she is the splendour of the eternal light, and the stainless mirror of God’s working, and the image of His goodness.' Now we say, as before, that Wisdom has her existence nowhere else save in Him who is the beginning of all things: from whom also is derived everything that is wise, because He Himself is the only one who is by nature a Son, and is therefore termed the Only-begotten."

316. "Let us see now what is the meaning of the expression which is found in the Wisdom of Solomon, where it is said of Wisdom that 'it is a kind of breath of the power of God, and the purest efflux of the glory of the Omnipotent, and the splendour of eternal light, and the spotless mirror of the working or power of God, and the image of His goodness' (Wisdom 7:25-26) These, then, are the definitions which he gives of God, pointing out by each one of them certain attributes which belong to the Wisdom of God, calling wisdom the power, and the glory, and the everlasting light, and the working, and the goodness of God. He does not say, however, that wisdom is the breath of the glory of the Almighty, nor of the everlasting light, nor of the working of the Father, nor of His goodness, for it was not appropriate that breath should be ascribed to any one of these; but, with all propriety, he says that wisdom is the breath of the power of God. Now, by the power of God is to be understood that by which He is strong; by which He appoints, restrains, and governs all things visible and invisible; which is sufficient for all those things which He rules over in His providence; among all which He is present, as if one

individual. And although the breath of all this mighty and immeasurable power, and the vigour itself produced, so to speak, by its own existence, proceed from the power itself, as the will does from the mind, yet even this will of God is nevertheless made to become the power of God. Another power accordingly is produced, which exists with properties of its own—a kind of breath (Wisdom 7:25), as Scripture says, of the primal and unbegotten power of God, deriving from Him its being, and never at any time non-existent."

317. "Let us now examine the expression, 'Wisdom is the purest efflux of the glory of the Almighty;' and let us first consider what the glory of the omnipotent God is, and then we shall also understand what is its efflux. As no one can be a father without having a son, nor a master without possessing a servant, so even God cannot be called omnipotent unless there exist those over whom He may exercise His power; and therefore, that God may be shown to be almighty, it is necessary that all things should exist…Therefore He is the efflux of the glory of God in this respect, that He is omnipotent— the pure and limpid Wisdom herself— glorified as the efflux of omnipotence or of glory. And that it may be more clearly understood what the glory of omnipotence is, we shall add the following. God the Father is omnipotent, because He has power over all things, i.e., over heaven and earth, sun, moon, and stars, and all things in them. And He exercises His power over them by means of His Word, because at the name of Jesus every knee shall bow, both of things in heaven, and things on earth, and things under the earth. And if every knee is bent to Jesus, then, without doubt, it is Jesus to whom all things are subject, and He it is who exercises power over all things, and through whom all things are subject to the Father; for through wisdom, i.e., by word and reason, not by force and necessity, are all things subject."

318. "In the third place, wisdom is called the splendour of eternal light [Wisdom 7:26]. The force of this expression we have explained in the preceding pages, when we introduced the similitude of the sun and the splendour of its rays, and showed to the best of our power how this should be understood. To what we then said we shall add only the following remark. That is properly termed everlasting or eternal which neither had a beginning of existence, nor can ever cease to be what it is. And this is the idea conveyed by John when he says that 'God is light.' Now His wisdom is the splendour of that light, not only in respect of its being light, but also of being everlasting light, so that His wisdom is eternal and everlasting splendour. If this be fully understood, it clearly shows that the existence of the Son is derived from the Father but not in time, nor from any other beginning, except, as we have said, from God Himself."

319. "But wisdom is also called the stainless mirror of the ἐνέργεια or working of God (Wisdom 7:26). We must first understand, then, what the working of the power of God is. It is a sort of vigour, so to speak, by which God operates either in creation, or in providence, or in judgment, or in the disposal and arrangement of individual things, each in its season. For as the image formed in a mirror unerringly reflects all the acts and movements of him who gazes on it, so would Wisdom have herself to be understood when she is called the stainless mirror of the power and working of the Father: as the Lord Jesus Christ also, who is the Wisdom of God, declares of Himself when He says, 'The works which the Father does, these also does the Son likewise.' And again He says, that the Son cannot do anything of Himself, save what He sees the Father do. As therefore the Son in no respect differs from the Father in the power of His works, and the work of the Son is not a different thing from that of

the Father, but one and the same movement, so to speak, is in all things, He therefore named Him a stainless mirror, that by such an expression it might be understood that them is no dissimilarity whatever between the Son and the Father."

320. "It is certain that He made them according to some definite number, predetermined by Himself: for it is not to be imagined, as some would have it, that creatures have not a limit, because where there is no limit there can neither be any comprehension nor any limitation. Now if this were the case, then certainly created things could neither be restrained nor administered by God. For, naturally, whatever is infinite will also be incomprehensible. Moreover, as Scripture says, 'God has arranged all things in number and measure;' (Wisdom 11:21) and therefore number will be correctly applied to rational creatures or understandings, that they may be so numerous as to admit of being arranged, governed, and controlled by God."

321. "And yet, whatever that is that these powers have learned through revelation from the Son of God and from the Holy Spirit, and they were certainly capable of apprehending a very large number of things, far more in the case of the former beings than for the lower ones, nevertheless it is impossible for them to comprehend all things. For it is written: “Most of God’s works are in secret" (Sirach 16:21 LXX).

322. "Whereon Celsus, wishing maliciously to ridicule the 'inbreathing into his face of the breath of life,' and not understanding the sense in which the expression was employed, states that 'they composed a story that a man was fashioned by the hands of God, and was inflated by breath blown into him,' in order that, taking the word 'inflated' to be used in a similar way to the inflation of skins, he might ridicule the statement, 'He breathed into his face the breath of life,' —terms which are used figuratively, and require to be explained in order to show that God communicated to man of His incorruptible Spirit; as it is said, 'For Thine incorruptible Spirit is in all things'” (Wisdom 12:1).

323. "Seeing, however, he produces another quotation from Plato, in which he asserts that the employment of the method of question and answer sheds light on the thoughts of those who philosophize like him, let us show from the holy Scriptures that the word of God also encourages us to the practice of dialectics: Solomon, e.g., declaring in one passage, that ‘instruction unquestioned goes astray;’ and Jesus the son of Sirach, who has left us the treatise called ‘Wisdom,’ declaring in another, that ‘the knowledge of the unwise is as words that will not stand investigation.’”

324. "Again Celsus proceeds: 'If you should tell them that Jesus is not the Son of God, but that, God is the Father of all, and that He alone: ought to be truly worshipped, they would not consent to discontinue their worship of him who is their leader in the sedition. And they call him Son of God, not out of any extreme reverence for God, but from an extreme desire to extol Jesus Christ.' We, however, have learned who the Son of God is, and know that He is 'the brightness of His glory, and the express image of His person,' and 'the breath of the power of God, and a pure influence flowing from the glory of the Almighty;' moreover, 'the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.' We know, therefore, that He is the Son of God, and that God is His father. And there is nothing extravagant or unbecoming the character of God in the doctrine that He should have begotten such an only Son; and no one will persuade us that such a one is not a

Son of the unbegotten God and Father."

325. "In the third place a beginning may be that out of which a thing comes, the underlying matter from which things are formed. This, however, is the view of those who hold matter itself to be uncreated, a view which we believers cannot share, since we believe God to have made the things that are out of the things which are not, as the mother of the seven martyrs in the Maccabees teaches, (2 Maccabees 7:28) and as the angel of repentance in the Shepherd inculcated."

326. "He is said to be the God of Abraham and of Isaac and of Jacob. He, then, who infers from the saying, 'The life was the light of men,' that the light is for no other than for men, ought also to conclude that the God of Abraham and the God of Isaac and the God of Jacob is the God of no one else but these three patriarchs. But He is also the God of Elijah, (2 Kings 2:14) and, as Judith says, (Judith 9:2) of her father Simeon, and the God of the Hebrews. By analogy of reasoning, then, if nothing prevents Him from being the God of others, nothing prevents the light of men from being the light of others besides men."

327. "The story suggests that the being must be a very cruel one to whom such sacrifices are offered for the salvation of men; and we require some breadth of mind and some ability to solve the difficulties raised against Providence, to be able to account for such things and to see that they are mysteries and exceed our human nature. Then we shall say, 'Great are the judgments of God, and hard to be described; for this cause untutored souls have gone astray'" (Wisdom 17:1).

328. "'Let the earth put forth grass sowing seed after its kind and after its likeness;' (Genesis 1:11) so also neither do the operations of the powers, apart from the faith of those who are being healed, exhibit the absolute work of healing, nor faith, however great it may be, apart from the divine power. And that which is written about wisdom, you may apply also to faith, and to the virtues specifically, so as to make a precept of this kind, 'If anyone be perfect in wisdom among the sons of men, and the power that comes from You be wanting, he will be reckoned as nothing'" (Wisdom 9:6).

329. "Furthermore, when he said 'Son of God' he did not add the words, 'in power' superfluously by this indicating that he is the Son substantially according to the Spirit of Holiness. For Christ is called 'The power of God and the wisdom of God' which is also named 'the breath of the power of God, and the purest emanation of the glory of the Almighty' and 'the splendor of eternal light and the image of God's goodness.'" (Wisdom 7:25-26)

330. "Otherwise, neither blame nor virtue could be ascribed to it, nor would the choice of the good earn a reward or the turning aside to evil merit punishment. Instead, the freedom of will is preserved in the soul in all things, so that it may turn to what it wants, just as it is written, 'See I have set before you life and death' 'Fire and water' (Sirach 15:16-17) Life, therefore, is Christ and death is the last enemy, the devil. The soul therefore makes its own decision whether it wants to choose life, that is Christ, or to turn aside to death, the devil."

331. "But just as God made everything in measure, weight, and number (Wisdom 11:20) also there is a definite measure of God's patience."

332. “Moreover, wisdom also speaks this way to men, as if the righteousness of God cannot be known by the impulses of nature alone but must be south through the study of doctrine, and for this reason it says, ‘Learn righteousness, you who judge the earth.’” (Quotation could also be from Psalm 2:10).

333. "…[T]hough those who became sinners from Adam are many, yet those who are being made alive through the grace of Christ are called ‘more’ because [Adam] himself, from whom the death of sin was diffused to the others, is added to their number. For he himself will be saved with all those whom he had made subject to his transgression. Just as it is said about wisdom, ‘She protected the first-formed father of the world, when he alone had been created, and she delivered him from his own sin.’ But what wisdom is this which delivered the first man from his own sin if not Christ, who is ‘the power of God and the wisdom of God.’”

334. "The gift of righteousness should be interpreted in a similar way. For one who is justified by Christ should do nothing without righteousness, according to him who says, ‘Blessed are those who practice judgment and preserve righteousness at all times,’ (Psalm 106:3) and according to what Wisdom declares when she says, ‘Even if someone is perfect among the sons of men, if he does not have the righteousness from God it shall be reckoned to him as nothing’ (Wisdom 9:6).”

335. “But both are one God, since there is no other source of deity for the Son than the Father, but of that one paternal fountain, as wisdom says, the Son is ‘the purest emanation’ (Wisdom 7:25). Christ, therefore, is ‘God over all.’”

336. “He Himself is not later than the Father, but from the Father. But the wisdom of God has granted that this same thing be understood of the Holy Spirit in heaven, where it says, ‘The Spirit of the Lord filled the earth, and he who contains all things, has knowledge of his voice’ (Wisdom 1:3). If the Son is called ‘God over all’ and the Holy Spirit is recorded to contain all things, then clearly the nature of the essence of the Trinity, which is over all, is shown to be one.”

337. “It says, ‘And the word of the Lord came to him, saying ‘Shall I not be able to do with the house of Israel as this potter has done?’ Wisdom also says ‘the furnace tests the potter’s vessels and the temptation [tests] Just men.’ Therefore, God has authority over us as also the potter over the clay, to make from the same mass vessels for honor and vessels for reproach.”

338. "[Commenting on the notion that the gospel means ‘to announce good things’] …we need to endeavor to ascertain what the good things are that he has added to his good. The one true good God, whose image of the goodness is the Son and his Spirit who is called good. Therefore, he has designated as ‘good things’ that one good, since, it consists in God, the Father, the Son, and the Holy Spirit."

339. “…there is something in us that merits grace according to the measure or rule of each person. For it should not be interpreted in relation to wisdom alone that what it written, ‘Though someone is perfect among the sons of men, if he lacks the wisdom that is from you, he will be regarded as nothing.’”

340. “For he is an image of the goodness and brightness not of God, but of god’s glory, and of his eternal light, and he is a vapor, not of the Father, but of his power, and he is a pure emanation of God’s almighty glory and an

unspotted mirror of his activity. It is through this mirror that Paul and Peter and their contemporaries see God, because he says, 'He who has seen me has seen the Father who sent me.'"

341. "Perhaps this is why he is the image of the invisible God. For indeed the will that is in him is an image of the first will, and the divinity that is in him is an image of the true divinity. But even though he is an image of the Father's goodness (Wisdom 7:26), he says, 'Why do you call me good?'"

342. "Now it appears that those saints who have previously departed this life are concerned about the people, as it is written in the Maccabees so many years after the assumption of Jeremias, 'This is Jeremias, the prophet of God, who prays much concerning the people' (2 Maccabees 15:14)."

343. "The book entitled Wisdom of Solomon proves that the flood occurred to destroy Cain's seed in these words, 'But when the unjust man fell away from her (and it is clear that wisdom is meant) in his anger, he perished by the fury wherewith he murdered his brother, on whose account, when water destroyed the earth, wisdom saved it again, steering the course of the just man in cheap wood.'"

344. "But he was a murderer form the beginning of the present things, and, I think, after he had become the 'beginning of what the Lord made,' he envied those who were created 'that they might have being.' In this way 'death entered the world by means of envy' since [the devil] always commits murder among those whom he finds alive…'" (Wisdom 1:14).

345. "But let us consider who is our Savoir: a 'reflection of glory' (Hebrews 1:3). The 'reflection of glory' has not been begotten just once and no longer begotten. But just as the light is an agent of reflection, in such a way 'the reflection of his glory' of God is begotten. Our Savoir is the 'Wisdom of God' (1 Corinthians 1:21). But the 'wisdom' is the 'reflection of the everlasting light' (Wisdom 7:26). If then the Savior is always begotten-because of this he also says, 'Before all the hills he begets me,' (and not, 'Before all the hills he has begotten me,' but, 'Before all of the hills he begets me') = and the Savior is always begotten by the Father…"

346. "Origen: Now when one examines what has been said about the Son of God, that he is the 'radiance of glory,'285 it seems necessary at the same time to treat what is also said, not only that he is the 'radiance of eternal light,' but also what is said, similar to this, in the Wisdom of Solomon, where wisdom describes herself in these words: "For she is a breath of the power of God and the purest aTrppota [emanation] of the glory of the Almighty." (As quoted in Pamphilius' *Apology for Origen*, 97).

347. "And after a few words he says of the Son Himself:— 'Being the brightness of the eternal Light' (Wisdom 7:26), He Himself also is absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. And let us once more come to illustrations. If the sun exists, there is also day; if nothing of this be manifest, it is impossible that the sun should be there. If then the sun were eternal, the day would never end; but now, for such is not really the state of the case, the day begins with the beginning of the sun, and ends with its ending. But God is the eternal Light, which has neither had a beginning, nor shall ever fail. Therefore the eternal brightness shines forth before Him, and co-exists with Him, in that, existing without a beginning, and always

begotten, He always shines before Him; and He is that Wisdom which says, ‘I was that wherein He delighted, and I was daily His delight before His face at all times’” (Proverbs 8:30).

348. “Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are. Since, then, God is the Light, Christ is the Brightness. And since He is a Spirit— for says He, ‘God is a Spirit’ — fittingly again is Christ called Breath; for ‘He,’ says He, ‘is the breath of God's power.’” (Wisdom 7:25).

349. “Moreover, those stars which form a community so multitudinous and various, which these erratic and ever self-dispersing atoms have constituted, have marked off by a kind of covenant the tracts for their several possessions, portioning these out like colonies and governments, but without the presidency of any founder or house-master; and with pledged fealty and in peace they respect the laws of vicinity with their neighbours, and abstain from passing beyond the boundaries which they received at the outset, just as if they enjoyed the legislative administration of true princes in the atoms. Nevertheless these atoms exercise no rule. For how could these, that are themselves nothing, do that? But listen to the divine oracles: ‘The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their principles unto their generations’” (Sirach 16:26-27).

350. “Archelaus said: 'And consequently it has an end, because it has had a beginning in time. And this saying is also true, that ‘death is swallowed up in victory.’ It is apparent, then, that death cannot be unbegotten, seeing that it is shown to have both a beginning and an end.

Manes said: But in that way it would also follow that God was its maker.

Archelaus said: By no means; away with such a supposition! ‘For God made not death; neither has He pleasure in the destruction of the living’" (Wisdom 1:13).

351. "But it is not satisfactory to say that the universe will be utterly destroyed, and sea and air and sky will be no longer. For the whole world will be deluged with fire from heaven, and burnt for the purpose of purification and renewal; it will not, however, come to complete ruin and corruption. For if it were better for the world not to be than to be, why did God, in making the world, take the worse course? But God did not work in vain, or do that which was worst. God therefore ordered the creation with a view to its existence and continuance, as also the Book of Wisdom confirms, saying, ‘For God created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them.’ (Wisdom 1:14) And Paul clearly testifies this, saying, ‘For the earnest expectation of the creature waits for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’" (Romans 8:19-21).

352. “Wherefore it was because He intended man to be man, that He originally made him so. But if He so intended— since He intends what is good— man is good. Now man is said to be composed of soul and body; he

cannot then exist without a body, but with a body, unless there be produced another man besides man. For all the orders of immortal beings must be preserved by God, and among these is man. ‘For,’ says the Book of Wisdom, ‘God created man to be immortal, and made him to be an image of His own eternity’ (Wisdom 2:23). The body then perishes not; for man is composed of soul and body.”

353. "The apostle certainly, after assigning the planting and watering to art and earth and water, conceded the growth to God alone, where he says, 'Neither is he that plants anything, neither he that waters; but God that gives the increase' (1 Corinthians 3:7). For he knew that Wisdom, the first-born of God, the parent and artificer of all things, brings forth everything into the world; whom the ancients called Nature and Providence, because she, with constant provision and care, gives to all things birth and growth. 'For,' says the Wisdom of God, 'my Father works hitherto, and I work.' (John 5:17) Now it is on this account that Solomon called Wisdom the artificer of all things (Wisdom 7:21), since God is in no respect poor, but able richly to create, and make, and vary, and increase all things."

354. “You are our God, and You we adore; You are our holy Temple, and in You we pray; You are our Lawgiver, and You we obey; You are God of all things the First. Before You was no other god begotten of God the Father; neither after You shall there be any other son consubstantial and of one glory with the Father. And to know You is perfect righteousness, and to know Your power is the root of immortality (Wisdom 15:3). You are He who, for our salvation, was made the head stone of the corner, precious and honourable, declared before to Sion.”

355. “Now, in the same way, the ‘understanding Spirit, holy, one only,’ (Wisdom 7:22) gently breathing down from the treasures of the Father above, giving us all the clear fair wind of knowledge, will suffice to guide the course of our words without offense. And now it is time for me to speak.”

356. "'Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years. Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, how can Wisdom say, in the Book of the Son of Sirach: 'Who can number the sand of the sea, and the drops of rain, and the days of eternity?' (Sirach 1:2) This is what Origen says seriously, and mark how he trifles."

357. "But Methodius: 'The Holy Spirit, who of God is given to all men, and of whom Solomon said, ’For Thine incorruptible Spirit is in all things,’ (Wisdom 12:1) He receives for the conscience, which condemns the offending soul."

358. “Solomon also shows that it is the Word of God, and no other, by whose hands these works of the world were made. ‘I,’ He says, ‘came forth out of the mouth of the Most High before all creatures: I caused the light that fails not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud’ (Sirach 24:5). John also thus taught: ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made’ (John 1:1-3).”

359. "In addition to this way of seeing it, there is another way of putting it. The *human being's spirit formed in it* is what the apostle describes in writing: "What human being knows what is truly human except the human spirit that is in it?" The spirit is something different from the rational soul, called "the human being hidden in the heart." Its formation is not like that of the body, however: it is what the holy psalmist prays to occur in his own heart: "Create a pure heart in me, O God." It is a pure heart that is formed when it is shaped according to virtue and holiness in other forms in such a way as to act and think with clarity and harmony. This was the attitude of the woman who slew the cruel tyrant Holofernes, the noble Judith, to whom the wise elders said in commendation, "The formation of your heart is good." The terms "form" and "formation" are the same as those applied to the body; while they suggest some resistance to being formed on the part of the material subject, the formation of the spirit occurs through an impression of thoughts and rational representations."

360. "It is possible in a spiritual sense that the efforts and exertions of people who appear to have the use of reason are futile and so their wage brings no benefit, whereas for those who are more like cattle in their silliness it does not even exist. Scripture censures their irrational silliness and ferocity in saying, "Be not like horse and mule, since they have no understanding"; after all, how could there be wages for what has no understanding, doing everything irrationally? So even if in some cases some people seem to be human, yet because they do everything deceitfully, their actions are without reward or result, and their wages are of no benefit for the reason that "wisdom does not enter their deceitful soul, or dwell in a body enslaved to sin," only the wages of virtue and piety being of benefit. It is thus to the soul that produces "food lasting to eternal life" and putting into practice the holy commandments that God in "making payment" says, "There is payment for your works." In terms similar to this reward, Paul the apostle in Christ writes of those whose work is beyond reproach, "All individuals will receive their own payment according to their work." Consider carefully whether only what is given in return for commendable actions is called *wages*, while the return for sins is referred to as punishment, not wages."

361. "God delivers this in the style of a threat so that through fear of what is expected those for whom the threat is meant may stop sinning. In fact, God will never cease having pity on his creatures, as the Wisdom of Solomon in all its virtues says, "You spare all things, Lord, in your love for souls, loathing nothing you have made, nor hating what you have created"; "for you created everything to have existence, and the generative forces of the world are wholesome."

362. "After all, had he wanted to destroy humanity completely, he would not have *sought* to do it, capable as he is of reducing everything in an instant to nothingness; since he had drawn things from non-existence and called them into existence, it would have been much easier for him to remove them from existence. But that was not his intention—hence the saying of the all-wise Solomon about him, "He brought everything into being, the generative forces of the world are saving, and there is no baleful poison in them." You see, just as our Lord and savior came to seek our race, which was lost, and saved it, so in seeking to do away with all the nations advancing on Jerusalem he saves them. He destroyed the causes of harm coming from them as a result of lawless behavior and deviant views, so that peace held sway and the nations no longer advanced on divine Jerusalem, forsaking their rebellious manner and hostile attitude."

363. “For man is by nature mortal, inasmuch as he is made out of what is not; but by reason of his likeness to Him that is (and if he still preserved this likeness by keeping Him in his knowledge) he would stay his natural corruption, and remain incorrupt; as Wisdom [6:18] says: ‘The taking heed to His laws is the assurance of immortality;’ but being incorrupt, he would live henceforth as God, to which I suppose the divine Scripture refers, when it says: ‘I have said you are gods, and you are all sons of the most Highest; but you die like men, and fall as one of the princes.’"

364. “For because of the Word dwelling with them, even their natural corruption did not come near them, as Wisdom also says: ‘God made man for incorruption, and as an image of His own eternity; but by envy of the devil death came into the world.' But when this had come to pass, men began to die, while corruption thence-forward prevailed against them, gaining even more than its natural power over the whole race, inasmuch as it had, owing to the transgression of the commandment, the threat of the Deity as a further advantage against them.”

365. "And Dionysius accordingly acted as he learned from the Apostles. For as the heresy of Sabellius was creeping on, he was compelled, as I said before, to write the aforesaid letter, and to hurl at them what is said of the Saviour in reference to His manhood and His humiliation, so as to bar them by reason of His human attributes from saying that the Father was a son, and so render easier for them the teaching concerning the Godhead of the Son, when in his other letters he calls Him from the Scriptures the word, wisdom, power, breath (Wisdom 7:25), and brightness of the Father."

366. "Again, when the Bishops said that the Word must be described as the True Power and Image of the Father, in all things exact and like the Father, and as unalterable, and as always, and as in Him without division (for never was the Word not, but He was always, existing everlastingly [*aidios*] with the Father, as the radiance of light [*apaugasma phôtos*)…"

367. "Know then, O Arians, foes of Christ, that Theognostus, a learned man, did not decline the phrase ‘of the essence,’ for in the second book of his Hypotyposes, he writes thus of the Son:— 'The essence of the Son is not one procured from without, nor accruing out of nothing, but it sprang from the Father’s essence, as the radiance of light, as the vapour of water; for neither the radiance, nor the vapour, is the water itself or the sun itself, nor is it alien; but it is an effluence of the Father’s essence, which, however, suffers no partition. For as the sun remains the same, and is not impaired by the rays poured forth by it, so neither does the Father’s essence suffer change, though it has the Son as an Image of Itself.'”

368. "Thus they have called the Father the Fount of Wisdom (Baruch 3:14) and Life (Proverbs 13:14, Psalm 36:9), and the Son the Radiance of the Eternal Light (Wisdom 7:26), and the Offspring from the Fountain, as He says, 'I am the Life,' and, 'I Wisdom dwell with Prudence' (John 14:6; Proverbs 8:12). But the Radiance from the Light, and Offspring from Fountain, and Son from Father, how can these be so fitly expressed as by 'Coessential [homoioousios]?' And is there any cause of fear, lest, because the offspring from men are coessential, the Son, by being called Coessential, be Himself considered as a human offspring too? Perish the thought! not so; but the explanation is easy. For the Son is the Father's Word and Wisdom; whence we learn the impassibility and

indivisibility of such a generation from the Father." [42] Accordingly, as in saying 'offspring,' we have no human thoughts, and, though we know God to be a Father, we entertain no material ideas concerning Him, but while we listen to these illustrations and terms, we think suitably of God, for He is not as man, so in like manner, when we hear of 'coessential,' we ought to transcend all sense, and, according to the Proverb, 'understand by the understanding what is set before us' (Proverbs 23:1); so as to know, that not by will, but in truth, is He genuine from the Father, as Life from Fountain, and Radiance from Light."

369. "'For never was there a time when God was not a father.' And this he acknowledges in what follows, 'that Christ is forever, being Word and Wisdom and Power. For it is not to be supposed that God, having at first no such issue, afterwards begat a Son, but that the Son has His being not of Himself but of the Father.' And a little way on he adds on the same subject, 'But being the brightness of light eternal' (Wisdom 7:26), certainly He is Himself eternal; for as the light exists always, it is evident that the brightness must exist always as well. For it is by the fact of its shining that the existence of light is perceived, and there cannot be light that does not give light. For let us come back to our examples. If there is sun, there is sunlight, there is day. If there is none of these things, it is quite impossible for there to be sun. If then the sun were eternal, the day also would be unceasing. But in fact, as that is not so, the day begins and ceases with the sun. But God is light eternal, never beginning nor ceasing. The brightness then lies before Him eternally, and is with Him without beginning and ever-begotten, shining in His Presence, being that Wisdom which said, "I was that wherein he rejoiced, and daily I was glad in his presence at all times" (Proverbs 8:30).' And again after a little he resumes the same subject with the words, 'The Father then being eternal, the Son is eternal, being Light of Light: for if there is a parent there is also a child. But if there were not a child, how and of whom can there be a parent? But there are both, and that eternally.' Then again he adds, 'God then being light, Christ is brightness; and being Spirit, for 'God is a Spirit' (John 4:24), —in like manner Christ is called the breath, for He is the 'breath of the power of God' (Wisdom 7:25).' And again, to quote the second book, he says, 'But only the Son, who always is with the Father and is filled of Him that is, Himself also is from the Father'"

370. [Extracts from the 'Refutation and Defense.'] "'For never was there a time when God was not a father.' And this he acknowledges in what follows, 'that Christ is forever, being Word and Wisdom and Power. For it is not to be supposed that God, having at first no such issue, afterwards begot a Son, but that the Son has His being not of Himself but of the Father.' And a little way on he adds on the same subject, 'But being the brightness of light eternal [Wisdom 7:26], certainly He is Himself eternal; for as the light exists always, it is evident that the brightness must exist always as well. For it is by the fact of its shining that the existence of light is perceived, and there cannot be light that does not give light. For let us come back to our examples. If there is sun, there is sunlight, there is day. If there is none of these things, it is quite impossible for there to be sun. If then the sun were eternal, the day also would be unceasing. But in fact, as that is not so, the day begins and ceases with the sun. But God is light eternal, never beginning nor ceasing. The brightness then lies before Him eternally, and is with Him without beginning and ever-begotten, shining in His Presence, being that Wisdom which said, 'I was that wherein he rejoiced, and daily I was glad in his presence at all times' (Proverbs 8:30). And again after a little

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371. "Thus their wickedness has blinded their understanding" (Wisdom 2:21).

372. "If God be, and be called, the Fountain of wisdom and life— as He says by Jeremiah, 'They have forsaken Me the Fountain of living waters (Jeremiah 2:13);' and again, 'A glorious high throne from the beginning, is the place of our sanctuary; O Lord, the Hope of Israel, all that forsake You shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters;' and in the book of Baruch it is written, 'You have forsaken the Fountain of wisdom (Baruch 3:12),'— this implies that life and wisdom are not foreign to the Essence of the Fountain, but are proper to It, nor were at any time without existence, but were always. Now the Son is all this, who says, 'I am the Life' (John 14:6)…"

373. "But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or no? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God' (1 Corinthians 1:21)? or how is it if there is no wisdom, that a 'multitude of wise men ' are found in Scripture? For 'a wise man fears and departs from evil' (Proverbs 14:16); and 'through wisdom is a house built ;' and the Preacher says, 'A man's wisdom makes his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? For thou dost not inquire in wisdom concerning this.' But if, as the Son of Sirach says, 'He poured her out upon all His works; she is with all flesh according to His gift, and He has given her to them that love Him' (Sirach 1:9-10), and this outpouring is a note, not of the Essence of the Very Wisdom and Only-begotten, but of that wisdom which is imaged in the world, how is it incredible that the All-framing and true Wisdom Itself."

374. "For thus the God of all, after the manner of wise Solomon, distributes everything in time and season, to the end that, in due time, the salvation of men should be everywhere spread abroad. Thus the 'Wisdom of God' (1 Corinthians 1:24), our Lord and Saviour Jesus Christ, not out of season, but in season, 'passed upon holy souls, fashioning the friends of God and the prophets' (Wisdom 7:27); so that although very many were praying for Him, and saying, 'O that the salvation of God had come out of Sion!'"

375. "For so shall we remain partakers of Christ, if we hold fast to the end the Spirit given at the beginning. For he said, 'Quench not;' not because the Spirit is placed in the power of men, and is able to suffer anything from them; but because bad and unthankful men are such as manifestly wish to quench it, since they, like the impure, persecute the Spirit with unholy deeds. 'For the holy Spirit of discipline will flee deceit, nor dwell in a body that is subject unto sin; but will remove from thoughts that are without understanding' (Wisdom 1:5). Now they being without understanding, and deceitful, and lovers of sin, walk still as in darkness, not having that 'Light which lights every man that comes into the world' (John 1:9).

376. “He does not then possess one method only of healing, but being rich, He works in various manners for our salvation by means of His Word, Who is not restricted or hindered in His dealings towards us; but since He is rich and manifold, He varies Himself according to the individual capacity of each soul. For He is the Word and the Power and the Wisdom of God, as Solomon testifies concerning Wisdom, that 'being one, it can do all things, and remaining in itself, it makes all things new; and passing upon holy souls, fashions the friends of God and the prophets.’”

377. "…[T]hey [the oracles of the Jews] introduce a second Being and divine power, which subsisted as the first beginning of originated things and was originated from the first cause, calling it Word, and Wisdom, and Power of God…So Solomon speaks in Proverbs. And the word also which follow are somewhere spoken in Wisdom's own person: 'But what wisdom is, and how she came into being, I will declare, and will not hide mysteries from you; but I will trace her out from the beginning of creation.' To which he afterwards adds: 'For she is an understanding spirit, holy, alone in kind, manifold, subtle, freely moving, clear, undefiled… all-powerful, all-surveying… For she is the effulgence from everlasting light, and unspotted mirror of the working of God, and an image of His goodness…And she reaches from end to end with full strength: and sweetly doth she order all things."

378. "Then he [Solomon] adds: 'But what wisdom is, and how she came into being, I will declare…And afterwards he gives such explanations as the following: 'For she is a spirit quick of understanding, holy, alone in kind, manifold…For she is an effulgence from everlasting light, and an unspotted mirror of the operation of God, and an image of His Goodness… And she reacheth from end to end with full strength, and orders all things graciously.' Thus the Scripture speaks…"

379. "[Plato] 'For indeed it seems to me that in our former arguments were stated opportunely that the souls of the dead have a certain power after death, and take an interest in human affairs…' In the Book of Maccabees also it is said that Jeremiah the Prophet after his departure from life was seen praying for the people, as one who took thought for men upon earth. And Plato also says that we ought to believe these stories."

380. [99] Origen: "We need to realize that Holy Scripture, as it makes its way somehow through certain ineffable, secret, and hidden matters, tries to indicate to men and to suggest an understanding by introducing the subtle term “breath.”(Wisdom 7:25) It has taken this term from the physical realm in order that we might be able to understand it in part, since it is Christ who is Wisdom. Therefore, like the breath that proceeds from some physical substance, so likewise he himself comes into being as some “breath of the very power of God.” So also the Wisdom that proceeds from it is generated from the very substance of God; so also, no less according to the likeness of a physical293 απόρροια [emanation], it is said to be a certain and simple “pure απόρροια of the glory of the Almighty.” (Wisdom 7:25) Both of these comparisons show very clearly that there is a sharing of substance between the Father and the Son; for an απόρροια [emanation] is clearly ὁμοούσιος [consubstantial], that is, of one substance, with that body from which it is either an απόρροια [emanation] or breath."

[100] Pamphilus. "It has been shown with sufficient clarity, in my judgment, and it is very evident, that [Origen] has declared that the Son of God was born from the very substance of God, that is, he is ὁμοούσιος, of the

same substance with the Father, and that he is not a creature nor was it through adoption, but by nature, that he was generated as a true Son from the Father himself."

381. “None of us denies that He was begotten; but we say that He was begotten before all things, whether visible or invisible; and that He is the Creator of archangels and angels, and of the world, and of the human race. It is written, ' Wisdom which is the worker of all things taught me,' and again, 'All things were made by Him.’”

382. “The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven; first gaze steadfastly upon the sun, and then curiously scan the Lord of the sun. 'Seek not the things that are too deep for you, neither search out the things that are above your strength: what is commanded you, think thereupon“ (Sirach 3:21-22).

383. “The Divine Nature then it is impossible to see with eyes of flesh: but from the works, which are Divine, it is possible to attain to some conception of His power, according to Solomon, who says, ‘For by the greatness and beauty of the creatures proportionably the Maker of them is seen. He said not that from the creatures the Maker is seen,’ but added proportionably. For God appears the greater to every man in proportion as he has grasped a larger survey of the creatures: and when his heart is uplifted by that larger survey, he gains withal a greater conception of God."

384. "And would you know that He who was begotten of the Father, and afterwards became man, is God? Hear the Prophet saying, ‘This is our God, none other shall be accounted of in comparison with Him. He has found out every way of knowledge, and given it to Jacob His servant, and to Israel His beloved. Afterwards He was seen on earth, and conversed among men.’ Do you see herein God become man, after the giving of the law by Moses? Hear also a second testimony to Christ's Deity, that which has just now been read, ‘Your throne, O God, is forever and ever.’ (Hebrews 1:8). For lest, because of His presence here in the flesh, He should be thought to have been advanced after this to the Godhead, the Scripture says plainly, Therefore God, even Your God, has anointed You with the oil of gladness above Your fellows. Do you see Christ as God anointed by God the Father?"

385. "…when God said ‘Let there be a firmament,’ impelled the firmament to establish itself. Such suggestions are inconsistent with the clear sense of Scripture. ‘For all things,’ as the Prophet says (2 Maccabees 7:28), ‘were made out of nothing;’ it was no transformation of existing things, but the creation into a perfect form of the non-existent."

386. "As you have listened already to Moses and Isaiah, so listen now to Jeremiah inculcating the same truth as they:— ‘This is our God, and there shall be none other likened unto Him, Who has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward did He show Himself upon earth and dwelt among men’ (Baruch 3:37-38). For previously he had said, And He is Man, and Who shall know Him? Thus you have God seen on earth and dwelling among men. Now I ask you what sense you would assign to No one has seen God at any time, save the Only-begotten Son, which is in the bosom of the Father (John 1:18), when Jeremiah proclaims God seen on earth and dwelling among men? The Father confessedly cannot be seen except by the Son; Who then is This who was seen and dwelt among men? He must be our God, for He is God visible in human form, Whom men can handle. And take to heart the prophet's words, ‘There shall

be none other likened to Him. If you ask how this can be, listen to the remainder of the sentence, lest you be tempted to deny to the Father His share of the confession. Hear, O Israel, the Lord your God is One.' The whole passage is, 'There shall be none likened unto Him, Who has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward did He show Himself upon earth and dwelt among men.' For there is one Mediator between God and Men, Who is both God and Man; Mediator both in giving of the Law and in taking of our body. Therefore none other can be likened unto Him, for He is One, born from God into God, and He it was through Whom all things were created in heaven and earth, through Whom times and worlds were made."

387. "Et quamquam haec ita se ut dicta sunt habeant; tamen meminimus esse plures spiritales virtutes, quibus angelorum est nomen, vel ecclesiis praesidentes. Sunt enim, secundum Joanem, Asianis ecclesiis angeli (Apoc. 1:20). Sunt et, Moyse testante, secundum numerum angelorum fines gentium Adae filiis constituti (Deut. 32:8). Sunt et, secundum Raphael ad Tobiam loquentem (Tobit 12:15), angeli assistentes ante claritatem Dei, et orationes deprecantium ad Deum deferentes (Tobit 12:12). Hoc ideo commemoratum sit, ut si forte hos esse oculos, vel aures, vel manus, vel pedes Dei intelligere voluerimus…"

388. "Furthermore if he calls the Holy Ghost a creature he describes His nature as limited. How then can the two following passages stand? 'The Spirit of the Lord fills the world;' (Wisdom 1:7) and 'Whither shall I go from your Spirit?' (Psalm 139:7) But he does not, it would seem, confess Him to be simple in nature; for he describes Him as one in number. And, as I have already said, everything that is one in number is not simple. And if the Holy Spirit is not simple, He consists of essence and sanctification, and is therefore composite. But who is mad enough to describe the Holy Spirit as composite, and not simple, and consubstantial with the Father and the Son?"

389. "We shall behold them, provided that we guide our lives aright, and take forethought for the true faith; for without these things no one shall see the Lord. "For wisdom will not enter into a malicious soul, nor dwell in a body subject to sin" (Wisdom 1:4).

390. "Since then, as says the Lord in the Gospels, (John 14:9) he that has seen the Son sees the Father also; on this account he says that the Only-begotten is the express image of His Father's person. That this may be made still plainer I will quote also other passages of the apostle in which he calls the Son 'the image of the invisible God,' (Colossians 1:15) and again 'image of His goodness' (Wisdom 7:26), not because the image differs from the Archetype according to the definition of indivisibility and goodness, but that it may be shown that it is the same as the prototype, even though it be different."

391. "And how shall we preserve the truth that God pervades all things and fills all, as it is written 'Do not I fill heaven and earth? saith the Lord,' (Jeremiah 23:24) and 'The Spirit of the Lord filleth the world…'" (Wisdom 1:7).

392. "For we have learned to believe in and to teach the Deity of the Son from their great and lofty utterances. And what utterances are these? These: God— The Word— He That Was In The Beginning and With The Beginning, and The Beginning. 'In the Beginning was The Word, and the Word was with God, and the Word was

God,' (John 1:1) and 'With You is the Beginning,' and 'He who calls her The Beginning from generations.' (Isaiah 41:4) Then the Son is Only-begotten: The only 'begotten Son which is in the bosom of the Father, it says, He has declared Him.' (John 1:18) The Way, the Truth, the Life, the Light. 'I am the Way, the Truth, and the Life;' and 'I am the Light of the World.' Wisdom and Power, 'Christ, the Wisdom of God, and the Power of God.' (1 Corinthians 1:24) The Effulgence, the Impress, the Image, the Seal; 'Who being the Effulgence of His glory and the Impress of His Essence,' (Hebrews 1:3) and 'the Image of His Goodness,' (Wisdom 7:26) and 'Him has God the Father sealed.' (John 6:27) Lord, King, He That Is, The Almighty. 'The Lord rained down fire from the Lord;' (Genesis 19:24) and 'A scepter of righteousness is the scepter of Your Kingdom;' and 'Which is and was and is to come, the Almighty' (Revelation 1:8) — all which are clearly spoken of the Son, with all the other passages of the same force, none of which is an afterthought, or added later to the Son or the Spirit, any more than to the Father Himself. For Their Perfection is not affected by additions. There never was a time when He was without the Word, or when He was not the Father, or when He was not true, or not wise, or not powerful, or devoid of life, or of splendour, or of goodness."

393. "The eighth passage is, 'That they may know You, the only true God, and Jesus Christ Whom You have sent;' and 'There is none good save one, that is, God.' The solution of this appears to me very easy…. But if not, what will you say to the suggestion on the other side that on your hypothesis the Son has been called the only God. In what passage? Why, in this:-'This is your God; no other shall be accounted of in comparison with Him, and a little further on, after this did He show Himself upon earth, and conversed with men' (Baruch 3:36-38). This addition proves clearly that the words are not used of the Father, but of the Son; for it was He Who in bodily form companied with us, and was in this lower world. Now, if we should determine to take these words as said in contrast with the Father, and not with the imaginary gods, we lose the Father by the very terms which we were pressing against the Son. And what could be more disastrous than such a victory?"

394. "The Father doth not glory in the dishonour of the Son. If a wise Son maketh a glad Father, (Proverbs 10:1) how much more doth the honour of the Son become that of the Father! And if you also accept this saying, My Son, glory not in the dishonour of thy Father (Sirach 3:10), similarly the Father doth not glory in the Son's dishonour. If you dishonour the Holy Ghost, the Son receiveth not your honour. For though He be not of the Father in the same way as the Son, yet He is of the same Father. Either honour the whole or dishonour the whole, so as to have a consistent mind. I cannot accept your half piety."

395. "Light was That Vision which blazed out upon Paul (Acts 9:3), and by wounding his eyes healed the darkness of his soul. Light is also the brilliancy of heaven to those who have been purified here, when the righteous shall shine forth as the Sun (Matthew 13:43), and God shall stand in the midst of them, (Wisdom 3:7) gods and kings, deciding and distinguishing the ranks of the Blessedness of heaven. Light beside these in a special sense is the illumination of Baptism of which we are now speaking; for it contains a great and marvelous sacrament of our salvation."

396. "They play the same trick with the word that describes the Incarnation, viz.: He was made Man, explaining it to mean, not, He was in the human nature with which He surrounded Himself, according to the Scripture, He

knew what was in man; but teaching that it means, He consorted and conversed with men, and taking refuge in the expression which says that 'He was seen on Earth and conversed with Men'" [Baruch 3:37].

397. "Hence, do we confirm that? Out of the other prophet's voice, saying: 'After this he is seen on earth and conversed with men." ["Unde id confirmamus? Ex alia prophetae voce, dicentis: Post haec in terra visus est, et cum hominibus conversatus est"].

398. "And since such a kind of generation was not sufficient to implant in us an adequate notion of the ineffable mode of subsistence of the Only-begotten, Scripture avails itself also of the third kind of generation to indicate the doctrine of the Son's Divinity,—that kind, namely, which is the result of material efflux, and speaks of Him as the 'brightness of glory,' the 'savour of ointment,' the "breath of God" (Wisdom 7:25) illustrations which in the scientific phraseology we have adopted we ordinarily designate as material efflux."

399. "Now every such conception of matter and interval being excluded from the sense of the word 'Son,' nature alone remains, and hereby in the word 'Son' is declared concerning the Only-begotten the close and true character of His manifestation from the Father. And since this particular species of generation did not suffice to produce in us an adequate idea of the unspeakable existence of the Only-begotten, it employs also another species of generation, that which is the result of efflux, to express the Divine Nature of the Son, and calls Him 'the brightness of glory' (Hebrews 1:3), the 'savour of ointment,' the 'breath of God' (Wisdom 7:25), which our accustomed use, in the scientific discussion we have already made, calls material efflux. But just as in the previous cases neither the making of creation nor the significance of the word 'So' admitted time, or matter, or place, or passion, so here also the phrase, purifying the sense of 'brightness' and the other terms from every material conception, and employing only that element in this particular species of generation which is suitable to the Divinity, points by the force of this mode of expression to the truth that He is conceived as being both from Him and with Him. For neither does the word 'breath' present to us dispersion into the air from the underlying matter, nor 'savour' the transference that takes place from the quality of the ointment to the air, nor 'brightness' the efflux by means of rays from the body of the sun; but this only, as we have said, is manifested by this particular mode of generation, that He is conceived to be of Him and also with Him, no intermediate interval existing between the Father and that Son Who is of Him. And since, in its abundant loving-kindness, the grace of the Holy Spirit has ordered that our conceptions concerning the Only-begotten Son should arise in us from many sources, it has added also the remaining species of things contemplated in generation—that, I mean, which is the result of mind and word."

400. "The ultimate division of all that exists is made by the line between 'created' and 'uncreated,' the one being regarded as a cause of what has come into being, the other as coming into being thereby. Now the created nature and the Divine essence being thus divided, and admitting no intermixture in respect of their distinguishing properties, we must by no means conceive both by means of similar terms, nor seek in the idea of their nature for the same distinguishing marks in things that are thus separated. Accordingly, as the nature that is in the creation, as the phrase of the most excellent Wisdom somewhere tells us, exhibits 'the beginning, ending, and midst of the times' (Wisdom 7:18) in itself, and extends concurrently with all temporal intervals, we take as a sort

of characteristic of the subject this property, that in it we see some beginning of its formation, look on its midst, and extend our expectations to its end. For we have learned that the heaven and the earth were not from eternity, and will not last to eternity, and thus it is hence clear that those things are both started from some beginning, and will surely cease at some end. But the Divine Nature, being limited in no respect, but passing all limitations on every side in its infinity, is far removed from those marks which we find in creation."

401. "The Psalmist's advocate will readily admit that the Divine nature gloried in itself alone even before the existence of human imagination, but will contend that the human mind can speak only so much in respect of God as its capacity, instructed by His works, will allow. 'For,' as says the Wisdom of Solomon, 'by the greatness and beauty of the creatures proportionably the Maker of them is seen'" (Wisdom 13:5).

402. "What pitiable, what wretched madness! They understand not what they are themselves when they talk like this, and what the Holy Spirit against Whom they insolently range themselves. Who will tell these people that men are 'a spirit that goes forth and returns not again' (Wisdom 16:14), built up in their mother's womb by means of a soiled conception, and returning all of them to a soiled earth; inheriting a life that is likened unto grass; blooming for a little during life's illusion , and then withering away, and all the bloom upon them being shed and vanishing; they themselves not knowing with certainty what they were before their birth, nor into what they will be changed, their soul being ignorant of her peculiar destiny as long as she tarries in the flesh? Such is man."

403. "Lastly, he who is in all, before, and after all, his only begotten, pre-existent Word, the great High Priest of the mighty God, elder than all time and every age, devoted to his Father's glory, first and alone makes intercession with him for the salvation of mankind. …for he is that Light, which, transcendent above the universe, encircles the Father's Person, interposing and dividing between the eternal and uncreated Essence and all derived existence: that Light which, streaming from on high, proceeds from that Deity who knows not origin or end, and illumines the super-celestial regions, and all that heaven itself contains, with the radiance of wisdom bright beyond the splendor of the sun (Wisdom 7:26, 29). This is he who holds a supreme dominion over this whole world, who is over and in all things, and pervades all things visible and invisible; the Word of God."

404. "And furthermore, in another passage the Holy Spirit says prophetically, both for the ancients and for, the. Future generations, 'Blessed is the barren that is undefiled, which hath not known the bed sinfully, and the eunuch, which with his hand hath wrought no iniquity.' That disposes of the indecencies with the hands which are sanctioned by their myth."

405. "Who will get out on a cliff, fulfilling Scripture's 'He that is evil to himself, to whom will he be good?' To falsify what is written by add something that is not is an example of the utmost rashness, wickedness, and unsafe travel- especially in the Gospel, which is forever indestructible."

406. "Those who are offshoots of Noetus himself, and those who derive from, make much of this doctrine, and try to establish their insane teaching from the following texts. Among them are God's words to Moses, 'I am the God of your fathers…' They said accordingly, 'We therefore know him alone. If Christ came and was born, he himself is the Father, he himself is the Son. Thus the same God is the God who is forever, and who has now come- as the scripture says, 'This is they God, none other shall be accounted God besides him. He hath found

out every way of understanding and given it to Jacob his servant and Israel his beloved. Afterwards, he appeared on earth and conversed with men.'"

407. "Thus to those who have sinned after baptism we neither promise freedom unconditionally, nor deny life. For God is 'merciful and pitiful.' And 'hath given a way of return to the penitent.' The first is obvious; as for the second, we know that God is merciful, if we repent of our transgressions with our whole souls. He holds life, salvation and loving kindness In his hand, and what he does is known only known only to him; but no [one] can lose by repentance, no one who repents of all his faults has been refused."

408. "….'if the creature was immortal from the beginning, as you say, how has he become mortal? An immortal thing must remain unalterably what it is, without changing or degenerating into something inferior and mortal… [But it did]. I shall say, because the enemy of all good come and from envy bewitched the man who had been created free to choose the good, and had received the ordinance. 'For God created man for immortality and made him an image of his own eternity' (Wisdom 2:23) Indeed, "God made not death, nor doth he rejoice in the destruction of the living' (Wisdom 1:13) 'but through the envy of the devil, death entered the world' (Wisdom 2:24), as Wisdom testified through Solomon. Where did death come from, then?"

409. "Thus God ordered the creation in such a way that it would exist and endure, as Wisdom proves [by saying] 'God hath created all things to exist, and sound are the origins of the world, in them is no portion of destruction.'"

410. "And who else is as true as the Son of God? 'for who can be likened to the Lord among the sons of God?' says the scripture, and, 'None other shall be reckoned in comparison to him.' And what does he say [next]? To show you, that he means the Son, he describes him next and says, 'He hath found out every way of understanding and given it to Jacob his servant and Israel whom he loves. And after he appeared on earth and conversed with men.' How can this not have been said truly of him?"

411. "Now if the Lord <came from on high> he was pre-existent <Photinus concedes> indeed <that the Scripture says> that 'He which hath found out every path of knowledge' is with us, but that the actual <Finder of every path of knowledge is the Word in the Father; and he wants to prove this from the line following> 'then he appeared on earth.' But anyone with sense can see that then and 'hath found out every path of knowledge' imply his preexistence. Then 'He appeared on earth' <indicates> his coming incarnation."

412. "I often have discussed this extensively, and have given authoritative proof, at considerable length, in every Sect, that he is called 'Lord,' with the Father and the Son. For the 'Spirit of the Lord fills the whole world' – the 'Spirit of Truth,' the Spirit of God."

413. "For hear what the Divine Scripture says, 'Give alms, and all things shall be clean' (Luke 11:41). And again, 'By almsgiving and acts of faithfulness sins are purged away' (Proverbs 16:6). And, 'Water will quench a flaming fire, and alms will do away with great sins' (Sirach 3:29). Next not being angry with any one, not bearing malice; the forgiving all their trespasses. For, it is said, 'Man retains wrath against man, and yet seeks healing from the Lord' (Sirach 28:3), 'Forgive that you may be forgiven'" (Mark 11:25).

414. "Many of the more careless sort of persons, using the loving-kindness of God to increase the magnitude of

their sins and the excess of their disregard, speak in this way, ‘There is no hell, there is no future punishment, God forgives us all sins.’ To stop whose mouths a wise man says, ‘Say not, His mercy is great, He will be pacified for the multitude of my sins; for mercy and wrath come from Him, and His indignation rests upon sinners’ (Sirach 5:6-7): and again, ‘As His mercy is great, so is His correction also’ (Sirach 16:12). ‘Where then,’ says one, ‘is His loving-kindness, if we shall receive for our sins according to our deserts?’ That we shall indeed receive ‘according to our deserts,’ hear both the Prophet and Paul declare; one says, ‘You shall render to every man according to his work’ (Psalm 62:12, Septuagint); the other, ‘Who will render to every man according to his work’ (Romans 2:6). And yet we may see that even so the lovingkindness of God is great; in dividing our existence into two periods, the present life and that which is to come, and making the first to be an appointment of trial, the second a place of crowning, even in this He has shown great lovingkindness."

415. "Let us then use every means to wipe off the filthiness. But first the font cleanses, afterwards other ways also, many and of all kinds. For God, being merciful, has even after this given to us various ways of reconciliation, of all which the first is that by alms-doing. ‘By almsdeeds,’ it says, ‘and deeds of faith sins are cleansed away’" (Sirach 3:29 [30]).

416. "Nothing so much pleases God as mercy. Wherefore with this the priests were anointed, and the kings, and the prophets, for they had, in oil, a type of God's love to man; and they further learned, that rulers should have a greater share of mercy. It showed that the Spirit is to come to men through mercy, since God pities and is kind to man. For, ‘You have mercy upon all,’ it is written, ‘for You can do all things’" (Wisdom 11:23).

417. "Although you should be angry with me ten thousand times for mentioning these things, I shall not cease from mentioning them. For if the prophets, though stoned, did not keep silence, much more ought we to bear with enmities, and not to discourse to you with a view to please, that we may not, for having deceived you, be ourselves cut in sunder. There is punishment, deathless, unallayed, and no one to stand up for us. ‘Who will pity,’ he says, ‘the charmer that is bitten by a serpent?’ (Sirach 12:13) When we pity not our own selves, tell me, who will pity us?"

418. "Therefore insult is their gain, honor their burden. What I say, therefore, is for your sakes, not for theirs. He that honors the Priest will honor God also; and he who has learned to despise the Priest, will in process of time insult God. ‘He that receives you,’ He says, ‘receives Me.’ (Matthew 10:40) ‘Hold my priests in honor’ (Sirach 7:31)? He says. The Jews learned to despise God, because they despised Moses, and would have stoned him. For when a man is piously disposed towards the Priest, he is much more so towards God. And even if the Priest be wicked, God seeing that you respect him, though unworthy of honor, through reverence to Him, will Himself reward you."

419. "But, ‘They are men,’ someone will say, ‘who do these things; as for God, He is loving unto men.’ Now, first of all, not even men do these things in cruelty, but in humanity. And God Himself, as ‘He is loving unto men,’ in the same character does He punish sins" (Sirach 16:12).

420. "But be not thou weary, beloved, for if anyone were describing a visible war, and trophies, and victories, would you feel no satiety at all; nay, you would not prefer either drink or meat to this history. But if that kind of

narrative be welcome, much more this. For consider what a thing it is to hear, how on the one side God from Heaven, arising ‘out of the royal thrones, leaped down’ (Wisdom 18:15) unto the earth, and even unto hell itself, and stood in the battle array; and how the devil on the other hand set himself in array against Him; or rather not against God unveiled, but God hidden in man's nature. And what is marvelous, you will see death destroyed by death, and curse extinguished by curse, and the dominion of the devil put down by those very things whereby he did prevail. Let us therefore rouse ourselves thoroughly, and let us not sleep, for lo, I see the gates opening to us; but let us enter in with all seemly order, and with trembling, setting foot straightway within the vestibule itself."

421. "It is not then of that we are now to speak, but of this beneath, this which took place on earth, which was among ten thousand witnesses. And concerning this again we will relate in such wise as it may be possible for us, having received the grace of the Spirit. For not even this may any one set forth altogether plainly, forasmuch as this too is most awful. Think not, therefore, it is of small things you are hearing, when you hear of this birth, but rouse up your mind, and straightway tremble, being told that God has come upon earth. For so marvelous was this, and beyond expectation, that because of these things the very angels formed a choir, and in behalf of the world offered up their praise for them, and the prophets from the first were amazed at this, that ‘He was seen upon earth, and conversed with men’ (Baruch 3:37). Yea, for it is far beyond all thought to hear that God the Unspeakable, the Unutterable, the Incomprehensible, and He that is equal to the Father, has passed through a virgin's womb, and has vouchsafed to be born of a woman, and to have Abraham and David for forefathers. But why do I say Abraham and David? For what is even more amazing, there are those women, whom we have lately mentioned."

422. "Nor indeed is it possible for a soul, torn away from the body, to wander here anymore. For ‘the souls of the righteous are in the hand of God;’ (Wisdom 3:1) and if of the righteous, then those children's souls also; for neither are they wicked: and the souls too of sinners are straightway led away hence."

423. Furthermore, another interpretation even more fanciful: Is this not true, then—that they are now fallen, and that this is the cause of their fall? Scripture in fact teaches us differently, that before the creation of the firstformed human being the devil fell from that dignity and with him those whose pretensions outstripped their state, as a sage has also remarked, “Through the devil’s envy death entered the world.” I mean, tell me: if he had not fallen before the creation of the human being, how could he have envied the human being while retaining his former status?

424. "The prophets say: ‘In Your light we shall see light;’ and again: ‘Wisdom is the brightness of everlasting light, and the spotless mirror of God's majesty, the image of His goodness’ (Wisdom 7:26). See what great names are declared! ‘Brightness,’ because in the Son the Father's glory shines clearly: ‘spotless mirror,’ because the Father is seen in the Son (John 12:45); ‘image of goodness,’ because it is not one body seen reflected in another, but the whole power [of the Godhead] in the Son. The word ‘image’ teaches us that there is no difference; ‘expression,’ that He is the counterpart of the Father's form; and ‘brightness’ declares His eternity. The ‘image’ in truth is not that of a bodily countenance, not one made up of colours, nor modeled in wax, but simply derived from God, coming out from the Father, drawn from the fountainhead."

425. "If, then, we enquire into His natural pre-eminence, we find it to consist in being begotten. To deny that the Son of God is begotten [of God] is to deny that He is God's own Son, and to deny Christ to be God's own Son is to class Him with the rest of mankind, as no more a Son than any of the rest. If, however, we enquire into the distinctive property of His generation, it is this, that He came forth from God. For while, in our experience, to come out implies something already existent, and that which is said to come out seems to proceed forth from hidden and inward places, we, though it be presented but in short passages, observe the peculiar attribute of the Divine Generation, that the Son does not seem to have come forth out of any place, but as God from God, a Son from a Father, nor to have had a beginning in the course of time, having come forth from the Father by being born, as He Himself Who was born said: 'I came forth from the mouth of the Most High' (Sirach 24:3). But if the Arians acknowledge not the Son's nature, if they believe not the Scriptures, let them at least believe the mighty works."

426. "Why, then, should there be no thought of the Son in this place, seeing that all these things hold good of the Son also? If they do not so, then deny His Godhead, and so may thou deny what is proper to be said of God. His Blessedness cannot be denied, Who bestows blessings, for 'Blessed are they whose iniquities are forgiven.' He cannot but be called 'Blessed,' Who has given us wholesome teaching, even as it is written: 'Which is according to the Gospel of the beauty of the Blessed God' (1 Timothy 1:11). His Power cannot be denied, of Whom the Father says: 'I have laid help upon One that is mighty.' And who dare refuse to acknowledge Him to be immortal, when He Himself has made others also immortal, as it is written of the Wisdom of God: 'By her shall I possess immortality'" (Wisdom 8:13).

427. "We say, therefore, that it is the function and exercise of His Authority that He has made us sons of God, whereas the oracles of God discover that His generation is in relation to personal attribute, for the Wisdom of God says: 'I came forth out of the mouth of the Most High,' (Sirach 24:5) that is to say not of compulsion, but free, not under bond of authority, but born in a hidden birth, according to personal powers of Supreme Sovereignty and rightfulness of authority. Again, concerning the same Wisdom, Which is the Lord Jesus, the Father says in another place: 'Out of the womb I begot You, before the morning star' (Psalm 110:3)."

428. "But if you do not accept the truth of His mission according to the flesh, as the Apostle spoke of it (Romans 8:3) and dost raise out of a mere word a decision against it, to enable you to say that inferiors are wont to be sent by superiors; what answer will you give to the fact that the Son was sent to men? For if you think that he who is sent is inferior to him by whom he is sent, you must learn also that an inferior has sent a superior, and that superiors have been sent to inferiors. For Tobias sent Raphael the archangel, (Tobit 9:3) and an angel was sent to Balaam, (Numbers 22:22) and the Son of God to the Jews."

429. "But he even had this desire [for baptism] for a long time, that, when he should come into Italy, he would be initiated, and recently he signified a desire to be baptized by me, and for this reason above all others he thought that I ought to be summoned. Has he not, then, the grace which he desired; has he not the grace which he requested? And because he asked, he received, and therefore is it said: 'By whatsoever death the just man shall be overtaken, his soul shall be at rest'" (Wisdom 4:7). (*Fathers of the Church: A New Translation*, ed. J. Deferrari,

vol. 22, p. 287-288)

430. "For, if no one mourned for Henoch after he was taken up bodily to heaven in an age of peace and cessation of war, and if, on the contrary, the Prophet gave praise, as Scripture says of him: 'He was taken away lest wickedness should alter his understanding,' (Wisdom 4:11) how much more justly must this be said now, when to the alluring dangers of the world there is added the uncertainty of life!"

431. "But lest they should object that this was said according to the flesh, though He alone from Whose flesh went forth virtue to heal all, was more than all; yet, as the Lord fills all things, so, too, we read of the Spirit: 'For the Spirit of the Lord filled the whole world' (Wisdom 1:7). And you find it said of all who had consorted with the Apostles that, 'filled with the Holy Spirit they spoke the word of God with boldness' (Acts 4:31). You see that the Spirit gives both fullness and boldness, Whose operation the archangel announces to Mary, saying: 'The Holy Spirit shall come on you'" (Luke 1:35).

432. "For although most authorities read 'de Spiritu,' yet the Greek from which the Latins translated have 'ἐχ πνεύματος ἁγίου,' that is, 'ex Spiritu Sancto.' For that which is 'of' [ex] any one is either of his substance or of his power. Of his substance, as the Son, Who says: 'I came forth of the Mouth of the Most High' (Sirach 24:3) as the Spirit, 'Who proceeds from the Father' (John 15:20) of Whom the Son says: 'He shall glorify Me, for He shall receive of Mine' (John 16:14). But of the power, as in the passage: 'One God the Father, of Whom are all things.'"

433. "Lastly, that famous judgment of Solomon, when, among the difficulties arising from those who were contending, as one, having overlain the child which she had borne, wished to claim the child of another, and the other was protecting her own son, he both discovered deceit in the very hidden thoughts, and affection in the mother's heart, was certainly so admirable only by the gift of the Holy Spirit. For no other sword would have penetrated the hidden feeling of those women, except the sword of the Spirit, of which the Lord says: 'I am not come to send peace but a sword' (Matthew 10:34) For the inmost mind cannot be penetrated by steel, but by the Spirit: 'For the Spirit of understanding is holy, one only, manifold, subtle, lively,' and, farther on, 'overseeing all things'" (Wisdom 7:22-23).

434. "But perhaps reference may be made to the fact that in a later passage of the same book, the Lord again said that God is Spirit, but spoke of God the Father. For you have this passage in the Gospel: 'The hour now is, when the true worshippers shall worship the Father in Spirit and truth, for such also does the Father seek. God is Spirit, and they that worship Him must worship in Spirit and truth' (John 4:23-24). By this passage you wish not only to deny the divinity of the Holy Spirit, but also, from God being worshipped in Spirit, deduce a subjection of the Spirit. To which point I will briefly answer that Spirit is often put for the grace of the Spirit, as the Apostle also said: 'For the Spirit Himself intercedes for us with groanings which cannot be uttered' (Romans 8:26) that is, the grace of the Spirit, unless perchance you have been able to hear the groanings of the Holy Spirit. Therefore here too God is worshipped, not in the wickedness of the heart, but in the grace of the Spirit. 'For into a malicious soul wisdom does not enter' (Wisdom 1:4.) because 'no one can call Jesus Lord but in the Holy Spirit' (1 Corinthians 12:3). And immediately he adds: 'Now there are diversities of gifts'" (1 Corinthians 12:4).

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436. "But they are unable to show us this, and demand our authority from us, namely, that we should show by texts that the Holy Spirit has not sinned, as it is said of the Son that He did no sin (1 Peter 2:22). Let them learn that we teach by authority of the Scriptures; for it is written: 'For in Wisdom is a Spirit of understanding, holy, one only, manifold, subtle, easy to move, eloquent, undefiled' (Wisdom 7:22). The Scripture says He is undefiled, has it lied concerning the Son, that you should believe it to have lied concerning the Spirit? For the prophet said in the same place concerning Wisdom, that nothing that defiles enters into her. She herself is undefiled, and her Spirit is undefiled. Therefore if the Spirit have not sin, He is God."

437. "And why should I say that, as the Father and the Son, so, too, the Spirit is free from stain and Almighty, for Solomon called Him in Greek παντοδύναμον, πᾶνέπίσχοπον, because He is Almighty and beholds all things, (Wisdom 7:22) as we showed above to be, is read in the Book of Wisdom. Therefore the Spirit enjoys honour and glory."

438. "Is there anyone who would like to be beautiful in face and at the same time to have its charm spoilt by a beast-like body and fearful talons? Now the form of virtues is so wonderful and glorious, and especially the beauty of wisdom, as the whole of the Scriptures tell us. 'For it is more brilliant than the sun, and when compared with the stars far outshines any constellation. Night takes their light away in its train, but wickedness cannot overcome wisdom' (Wisdom 7:29-30). We have spoken of its beauty, and proved it by the witness of Scripture. It remains to show on the authority of Scripture (Wisdom 7:22-23) that there can be no fellowship between it and vice, but that it has an inseparable union with the rest of the virtues. 'It has a spirit sagacious, undefiled, sure, holy, loving what is good, quick, that never forbids a kindness, kind, steadfast, free from care, having all power, overseeing all things.' And again: 'She teaches temperance and justice and virtue'" (Wisdom 8:7).

439. "…(we assert) also that the Son is not unlike (the Father) in work, unlike in power, or unlike in anything, or that he has his existence from elsewhere, but that he was born of God, not as false, but that he was generated as true God from true God, true light from true light, so that it should not be thought of as diminished or different, since the Only-Begotten has "the splendor of eternal light" (Wisdom 7:26); because in the order of nature neither light can be without splendor nor splendor without light; (he is) also the image of the Father, since he who has seen him has also seen the Father (John 14:9)…"

440. "…why should it be inconceivable for the substance of that eternal Light, which has always existed because it contains nothing insubstantial in Itself, to produce from Itself a Brightness which is substantial? Hence the correctness of the Son's being described as ONLY; because He was born in this way, He is unique and alone."

441. "To the foregoing is added 'Invisible and Impassible.' I should mention that these two words are not in the Creed of the Roman Church. They were added in our Church, as is well known, on account of the Sabellian heresy, called by us 'the Patripassian,' that, namely, which says that the Father Himself was born of the Virgin and became visible, or affirms that He suffered in the flesh. To exclude such impiety, therefore, concerning the Father, our forefathers seem to have added these words, calling the Father 'invisible and impassible.' For it is evident that the Son, not the Father, became incarnate and was born in the flesh, and that from that nativity in the flesh the Son became 'visible and passible.' Yet so far as regards that immortal substance of the Godhead, which He possesses, and which is one and the same with that of the Father, we must believe that neither the Father, nor the Son, nor the Holy Ghost is 'visible or passible.' But the Son, in that He condescended to assume flesh, was both seen and also suffered in the flesh. Which also the Prophet foretold when he said, 'This is our God: no other shall be accounted of in comparison of Him. He has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward He showed Himself upon the earth, and conversed with men.'"

442. "After slaying the devil, their hearts ardently long for the running waters of the Church, the Father, the Son, and the Holy Spirit. In Jeremiah, there is witness to the Father as fountain: 'They have forsaken me, the source of living waters; they have dug themselves cisterns, broken cisterns, that hold no water' [Jer. 2:13]. In another place in Scripture, we read appropriately of the Son: 'They have forsaken the fountain of wisdom' [Baruch 3:12] and of the Holy Spirit, in turn: 'He who drinks of the water that I will give him, the water shall become in him a fountain of water, springing up unto life everlasting.' [John 4:13-14]. The evangelist explains, at once, that the Savior said this of the Holy Spirit. From the testimony of these texts, it is established beyond doubt that the three fountains of the Church constitute the mystery of the Trinity."

443. "And therefore to the righteous of ancient times the last offices were piously rendered, and sepulchres provided for them, and obsequies celebrated; and they themselves, while yet alive, gave commandment to their sons about the burial, and, on occasion, even about the removal of their bodies to some favorite place. And Tobit, according to the angel's testimony, is commended, and is said to have pleased God by burying the dead" (Tobit 12:12).

444. "…and the other natural objects which we anywhere see, received also their form, not from without, but from the secret and profound might of the Creator, who said, 'Do not I fill heaven and earth?' (Jeremiah 23:24) and whose wisdom it is that 'reacheth from one end to another mightily; and sweetly doth she order all things.'" (Wisdom 8:1).

445. "For so also was it with the angels who presented themselves to the eye and touch of men, not because they could do no otherwise, but because they were able and desirous to suit themselves to men by a kind of manhood ministry. For neither are we to suppose, when men receive them as guests, that the angels eat only in appearance, though to any who did not know them to be angels they might seem to eat from the same necessity as ourselves. So these words spoken in the Book of Tobit, 'You saw me eat, but you saw it but in vision;' (Tobit 12:19) that is, you thought I took food as you do for the sake of refreshing my body."

446. "But if any one says that the flesh is the cause of all vices and ill conduct, inasmuch as the soul lives wickedly only because it is moved by the flesh, it is certain he has not carefully considered the whole nature of man. For 'the corruptible body, indeed, weighs down the soul.' (Wisdom 9:15) Whence, too, the apostle, speaking of this corruptible body, of which he had shortly before said, 'though our outward man perish,' (2 Corinthians 4:16) says, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life' (2 Corinthians 5:1-4). We are then burdened with this corruptible body; but knowing that the cause of this burdensomeness is not the nature and substance of the body, but its corruption, we do not desire to be deprived of the body, but to be clothed with its immortality. For then, also, there will be a body, but it shall no longer be a burden, being no longer corruptible. At present, then, 'the corruptible body presses down the soul, and the earthly tabernacle weighs down the mind that muses upon many things,' nevertheless they are in error who suppose that all the evils of the soul proceed from the body."

447. "…in the one of which, called the Wisdom of Solomon, the passion of Christ is most openly prophesied. For indeed His impious murderers are quoted as saying, 'Let us lie in wait for the righteous, for he is unpleasant to us, and contrary to our works; and he upbraideth us with our transgressions of the law, and objecteth to our disgrace the transgressions of our education. He professeth to have the knowledge of God, and he calleth himself the Son of God. He was made to reprove our thoughts. He is grievous for as even to behold; for his life is unlike other men's and his ways are different. We are esteemed of him as counterfeits; and he abstaineth from our ways as from filthiness. He extols the latter end of the righteous; and glorieth that he hath God for his Father. Let us see, therefore, if his words be true; and let us try what shall happen to him, and we shall know what shall be the end of him. For if the righteous be the Son of God, He will undertake for him, and deliver him out of the hand of those that are against him. Let us put him to the question with contumely and torture, that we may know his reverence, and prove his patience. Let us condemn him to the most shameful death; for by His own sayings He shall be respected. These things did they imagine, and were mistaken; for their own malice hath quite blinded them'" (Wisdom 2:17-21).

448. "But in Ecclesiasticus the future faith of the nations is predicted in this manner: 'Have mercy Upon us, O God, Ruler of all, and send Thy fear upon all the nations: lift up Thine hand over the strange nations, and let them see Thy power. As Thou wast sanctified in us before them, so be Thou sanctified in them before us, and let them acknowledge Thee, according as we also have acknowledged Thee; for there is not a God beside Thee, O Lord' (Sirach 36:1-5). We see this prophecy in the form of a wish and prayer fulfilled through Jesus Christ…" (See Section C).

449. "I find it easier to understand both as referring to the body than to suppose that neither does; nor I think that Scripture is silent regarding the spiritual pain of the damned, because, though not expressed, it is necessarily understood that in a body thus tormented the soul also is tortured with a fruitless repentance. For we read in the

ancient Scriptures, ‘The vengeance of the flesh of the ungodly is fire and worms.’ (Sirach 7:17) It might have been more briefly said, ‘The vengeance of the ungodly.’ Why, then, was it said, ‘The flesh of the ungodly,’ unless because both the fire and the worm are to be the punishment of the flesh? "

450. "In short, the words of Scripture, ‘An heavy yoke is upon the sons of Adam, from the day that they go out of their mother’s womb till the day that they return to the mother of all things,’ (Sirach 40:1) —these words so infallibly find fulfillment, that even the little ones, who by the layer of regeneration have been freed from the bond of original sin in which alone they were held, yet suffer many ills, and in some instances are even exposed to the assaults of evil spirits."

451. "For neither has the Son separated the Father from Himself, because He Himself, speaking elsewhere with the voice of wisdom (for He Himself is the Wisdom of God), says, ‘I alone compassed the circuit of heaven.’"

452. "But if it is said of the Father, where could He be without His own word and without His own wisdom, which ‘reacheth from one end to another mightily, and sweetly ordereth all things?’ (Wisdom 8:1). But He cannot be anywhere without His own Spirit. Therefore, if God is everywhere, His Spirit also is everywhere. Therefore, the Holy Spirit, too, was sent thither, where He already was."

453. "Let us therefore say nothing of those who, with an over carnal mind, have thought the nature of the Word of God, and the Wisdom, which, ‘remaining in herself, maketh all things new,’ (Wisdom 7:27) whom we call the only Son of God, not only to be changeable, but also to be visible.”

454. "Our present inquiry then is, whether the angels were then the agents both in showing those bodily appearances to the eyes of men and in sounding those words in their ears when the sensible creature itself, serving the Creator at His beck, was turned for the time into whatever was needful; as it is written in the book of Wisdom, ‘For the creature serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee. Therefore, even then was it altered into all fashions, and was obedient to Thy grace, that nourisheth all things according to the will of them that longed for Thee.’ (Wisdom 16:24-25) For the power of the will of God reaches through the spiritual creature even to visible and sensible effects of the corporeal creature. For where does not the wisdom of the omnipotent God work that which He wills, which ‘reacheth from one end to another mightily, and sweetly doth order all things’ (Wisdom 8:1)?"

455. "For the devil does not know how the most excellent wisdom of God makes use of both his snares and his fury to bring about the salvation of His own faithful ones, beginning from the former end, which is the beginning of the spiritual creature, even to the latter end, which is the death of the body, and so ‘reaching from the one end to the other, mightily and sweetly ordering all things.’ (Wisdom 8:1) For wisdom ‘passeth and goeth through all things by reason of her pureness, and no defiled thing can fall into her’ (Wisdom 7:24-25). And since the devil has nothing to do with the death of the flesh, whence comes his exceeding pride, a death of another kind is prepared in the eternal fire of hell, by which not only the spirits that have earthly, but also those who have aerial bodies, can be tormented."

456. "The Son, therefore, is not properly said to have been sent in that He is begotten of the Father; but either in that the Word made flesh appeared to the world, whence He says, 'I came forth from the Father, and am come into the world;' (John 16:28) or in that from time to time, He is perceived by the mind of each, according to the saying, 'Send her, that, being present with me, she may labor with me' (Wisdom 9:10). What then is born (natum) from eternity is eternal, 'for it is the brightness of the everlasting light;' (Wisdom 7:27) but what is sent from time to time, is that which is apprehended by each."

457. "What wonder, therefore, if He is sent, not because He is unequal with the Father, but because He is 'a pure emanation (manatio) issuing from the glory of the Almighty God?' (Wisdom 7:25) For there, that which issues, and that from which it issues, is of one and the same substance. For it does not issue as water issues from an aperture of earth or of stone, but as light issues from light. For the words, 'For she is the brightness of the everlasting light,' (Wisdom 7:26) what else are they than, she is light of everlasting light? For what is the brightness of light, except light itself? and so co-eternal, with the light, from which the light is. But it is preferable to say, 'the brightness of light,' rather than 'the light of light;' lest that which issues should be thought to be darker than that from which it issues. For when one hears of the brightness of light as being light itself, it is more easy to believe that the former shines by means of the latter, than that the latter shines less. But because there was no need of warning men not to think that light to be less, which begat the other (for no heretic ever dared say this, neither is it to be believed that any one will dare to do so), Scripture meets that other thought, whereby that light which issues might seem darker than that from which it issues; and it has removed this surmise by saying, 'It is the brightness' of that light, namely, 'of eternal light', and so shows it to be equal. For if it were less, then it would be its darkness, not its brightness; but if it were greater, then it could not issue from it, for it could not surpass that from which it is produced. Therefore, because it issues from it, it is not greater than it is; and because it is not its darkness, but its brightness, it is not less than it is: therefore it is equal. Nor ought this to trouble us, that it is called a pure emanation issuing from the glory of the Almighty God, as if itself were not omnipotent, but an emanation from the Omnipotent; for soon after it is said of it, 'And being but one, she can do all things.' (Wisdom 7:25-27) But who is omnipotent, unless He who can do all things? It is sent, therefore, by Him from whom it issues; for so she is sought after by him who loved and desired her. 'Send her,' he says, 'out of Thy holy heavens, and from the throne of Thy glory, that, being present, she may labor with me;' (Wisdom 9:10) that is, may teach me to labor [heartily] in order that I may not labor [irksomely]. For her labors are virtues. But she is sent in one way that she may be with man; she has been sent in another way that she herself may be man. For, 'entering into holy souls, she maketh them friends of God and prophets;' (Wisdom 7:27) so she also fills the holy angels, and works all things fitting for such ministries by them."

458. "And here we hope to be able to find an image of God according to the Trinity, He Himself helping our efforts, who as things themselves show, and as Holy Scripture also witnesses, has regulated all things in measure, and number, and weight" (Wisdom 11:20).

459. "We shall have tarried then long enough among those things that God has made, in order that by them He Himself may be known that made them. 'For the invisible things of Him from the creation of the world are

clearly seen, being understood by the things that are made.' (Romans 1:20) And hence they are rebuked in the book of Wisdom, 'who could not out of the good things that are seen know Him that is: neither by considering the works did they acknowledge the workmaster; but deemed either fire, or wind, or the swift air or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world: with whose beauty if they, being delighted, took them to be gods, let them know how much better the Lord of them is; for the first Author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them. For by the greatness and beauty of the creatures proportionably the Maker of them is seen' (Wisdom 13:1-5). I have quoted these words from the book of Wisdom for this reason, that no one of the faithful may think me vainly and emptily to have sought first in the creature, step by step through certain trinities, each of their own appropriate kind, until I came at last to the mind of man, traces of that highest Trinity which we seek when we seek God."

460. "Now the pardon of sin has reference chiefly to the future judgment. For, as far as this life is concerned, the saying of Scripture holds good: 'A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things' (Sirach 40:1). So that we see even infants, after baptism and regeneration, suffering from the infliction of divers evils: and thus we are given to understand, that all that is set forth in the sacraments of salvation refers rather to the hope of future good, than to the retaining or attaining of present blessings."

461. "…hence also the funerals of the just men of old were with dutiful piety cared for, and their obsequies celebrated, and sepulture provided: and themselves while living did touching burial or even translation of their bodies give charge to their sons. Tobias also, to have by burying of the dead obtained favor with God, is by witness of an Angel commended."

462. "Possibly your inquiry is satisfied by this my brief reply. But what other considerations move me, to which I think meet to answer, do thou for a short space attend. In the books of the Maccabees, we read of sacrifice offered for the dead. (2 Maccabees 12:46). Howbeit even if it were nowhere at all read in the Old Scriptures, not small is the authority, which in this usage is clear, of the whole Church, namely, that in the prayers of the priest which are offered to the Lord God at His altar, the Commendation of the dead hath also its place."

463. "Perhaps some may think that those passages do not refer to the Son of God. What, then, is taught in the following words: 'She displays the nobility of her birth, having her dwelling with God?' (Wisdom 8:3). To what does birth refer but to parentage? And does not dwelling with the Father claim and assert equality?"

464. "And yet, though all things that He established are in Him, those who sin do not defile Him, of whose wisdom it is said: 'She touches all things by reason of her purity, and nothing defiled assails her.' For it behooves us to believe that as God is incorruptible and unchangeable, so also is He consequently undefilable."

465. "Whence also we may be sure that what is written concerning the day of judgment, 'Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors'" (Wisdom 5:1).

466. "And what Jeremiah says of wisdom plainly applies to Christ: 'Jacob delivered it to his son, and Israel to his chosen one. Afterwards He appeared on earth, and conversed with men'" (Baruch 3:37-38).

467. "For among all their anointed ones the Jews looked for one who was to save them. But in the mysterious justice of God they were blinded; and thinking only of the power of the Messiah, they did not understand His weakness, in which He died for us. In the book of Wisdom, it is prophesied of the Jews: 'Let us condemn him to an ignominious death; for he will be proved in his words. If he is truly the Son of God, He will aid him; and deliver him from the hand of his enemies. Thus they thought, and erred; for their wickedness blinded them.' (Wisdom 2:18-21) These words apply also to those who, in spite of all these evidences, in spite of such a series of prophecies, and of their fulfillment, still deny that Christ is foretold in the Scriptures."

468. "In the New Testament both these things are ascribed to God. For we read, 'God is light, and in Him is no darkness at all;' (1 John 1:5) and again, 'God, who commanded the light to shine out of darkness, hath shined in our hearts' (2 Corinthians 4:6). So also, in the Old Testament, the name 'Brightness of eternal light' (Wisdom 7:26) is given to the wisdom of God, which certainly was not created, for by it all things were made; and of the light which exists only as the production of this wisdom it is said, 'Thou wilt light my candle, O Lord; my God, Thou wilt enlighten my darkness.' (Psalm 18:28) In the same way, in the beginning, when darkness was over the deep, God said, 'Let there be light, and there was light,' (Genesis 1:3) which only the light-giving light, which is God Himself, could have made."

469. "Would you say that those whom you depose from their office, whether as your colleagues or your fellow-priests, on the testimony of women whom they have seduced (since examples of this kind are not wanting anywhere), were false or true before their crime was proved against them? You will certainly answer, False. Why then were they able both to have and to give true baptism? Why did not their falseness as men corrupt in them the truth of God? Is it not most truly written, 'For the Holy Spirit of discipline will flee deceit?' (Wisdom 1:5). Seeing then that the Holy Spirit fled from them, how came it that the truth of baptism was in them, except because what the Holy Spirit fled from was the falseness of man, not the truth of the sacrament?"

470. "But why do we not permit each several person to follow his free will, since the Lord God Himself has given free will to men, showing to them, however, the way of righteousness, lest anyone by chance should perish from ignorance of it? For He said, 'I have placed before thee good and evil. I have set fire and water before thee; choose which thou wilt.' From which choice, you wretched men, you have chosen for yourselves not water, but rather fire. 'But yet,' He says, 'choose the good, that thou mayest live'" (Sirach 15:16-17).

471. "…while the Donatists wish at once to lead a sacrilegious life and enjoy a blameless reputation, to suffer no punishment for their wicked deeds, and to gain a martyr's glory in their just punishment. As if they were not experiencing the greater mercy and patience of God, in proportion as 'executing His judgments upon them by little and little, He giveth them place of repentance.' (Wisdom 12:10) [Augustine accepts Sirach as proof, but argues that free will and the Father's drawing are both true and can be harmonized]."

472. "Quietus of Burug said: 'We who live by faith ought with believing observance to obey what has been before foretold for our instruction.' For it is written in Solomon, 'He that is washed by one dead, what availeth his

washing?' (Sirach 34:25). Which assuredly he says of those who are washed by heretics, and of those who wash."

473. "Indeed, in this very book which contains these statements, after laying down the position, 'All men are governed by their own will, and everyone is submitted to his own desire,' Pelagius goes on to adduce the testimony of Scripture, from which it is evident enough that no man ought to trust to himself for direction. For on this very subject the Wisdom of Solomon declares: 'I myself also am a mortal man like unto all; and the offspring of him that was first made of the earth' —with other similar words to the conclusion of the paragraph, where we read: 'For all men have one entrance into life, and the like going out there from: wherefore I prayed and understanding was given to me; I called, and the Spirit of Wisdom came into me'" (Wisdom 7:6-7).

474. "And when any one is born, it is easy to observe the point at which this movement has arrived, by use of the rules discovered and laid down by those who are rebuked by Holy Writ in these terms: 'For if they were able to know so much that they could weigh the world, how did they not more easily find out the Lord thereof?'" (Wisdom 13:9).

475. "But if the apostle had wished to assert that sin entered into the world, not by natural descent, but by imitation, he would have mentioned as the first offender, not Adam indeed, but the devil, of whom it is written, (1 John 3:8) that 'he sinneth from the beginning;' of whom also we read in the Book of Wisdom: 'Nevertheless through the devil's envy death entered into the world.' (Wisdom 2:24) Now, forasmuch as this death came upon men from the devil, not because they were propagated by him, but because they imitated his example, it is immediately added…"

476. "And of continency it is read in the book of Wisdom, whose authority has been used by great and learned men who have commented upon the divine utterances long before us; there, therefore, it is read, 'When I knew that no one can be continent unless God gives it, and that this was of wisdom, to know whose gift this was.' (Wisdom 8:21). Therefore these are God's gifts,—that is, to say nothing of others, wisdom and continency. Let those also acquiesce: for they are not Pelagians, to contend against such a manifest truth as this with hard and heretical perversity."

477. "'But how,' asks he, 'shall we separate pride itself from sin?' Now, why does he raise such a question, when it is manifest that even pride itself is a sin? 'To sin,' says he, 'is quite as much to be proud, as to be proud is to sin; for only ask what every sin is, and see whether you can find any sin without the designation of pride.' Then he thus pursues this opinion, and endearvours to prove it thus: 'Every sin,' says he, 'if I mistake not, is a contempt of God, and every contempt of God is pride. For what is so proud as to despise God? All sin, then, is also pride, even as Scripture says, 'Pride is the beginning of all sin.'(Sirach 10:13) Let him seek diligently, and he will find in the law that the sin of pride is quite distinguished from all other sins. For many sins are committed through pride; but yet not all things which are wrongly done are done proudly, — at any rate, not by the ignorant, not by the infirm, and not, generally speaking, by the weeping and sorrowful… However, that which he has understood in another sense, is after all most truly said: 'Pride is the commencement of all sin;' because it was this which overthrew the devil, from whom arose the origin of sin; and afterwards, when his malice and envy

pursued man, who was yet standing in his uprightness, it subverted him in the same way in which he himself fell. For the serpent, in fact, only sought for the door of pride whereby to enter when he said, 'Ye shall be as gods' (Genesis 3:5). Truly then is it said, 'Pride is the commencement of all sin;' (Sirach 10:13) and, 'The beginning of pride is when a man departeth from God'" (Sirach 10:12).

478. "And in the book of Ecclesiasticus we read: 'Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things that He hateth: nor do thou say, He hath caused me to err; for He hath no need of the sinful man. The Lord hateth all abomination, and they that fear God love it not. He Himself made man from the beginning, and left him in the hand of His counsel. If thou be willing, thou shalt keep His commandments, and perform true fidelity. He hath set fire and water before thee: stretch forth thine hand unto whether thou wilt. Before man is life and death, and whichsoever pleaseth him shall be given to him.' (Sirach 15:11-17) Observe how very plainly is set before our view the free choice of the human will."

479. "For that Word remains unchangeably: for of this very Word was it spoken when of Wisdom it was said, 'Remaining in herself, she maketh all things new'" (Wisdom 7:27).

480. "He adds: 'Holy Tobit also said, 'Fear not, my son, that we have to endure poverty; we shall have many blessings if we fear God, and depart from all sin, and do that which is good'(Tobit 4:21). Most true indeed it is, that man shall have many blessings when he shall have departed from all sin. Then no evil shall betide him; nor shall he have need of the prayer, 'Deliver us from evil.' (Matthew 6:13) Although even now every man who progresses, advancing ever with an upright purpose, departs from all sin, and becomes further removed from it as he approaches nearer to the fullness and perfection of the righteous state; because even concupiscence itself, which is sin dwelling in our flesh, never ceases to diminish in those who are making progress, although it still remains in their mortal members. It is one thing, therefore, to depart from all sin, —a process which is even now in operation,—and another thing to have departed from all sin, which shall happen in the state of future perfection."

481. [Chapter 13] "…Nor is there any propriety in his saying: 'The souls which baptism does not cleanse, the many sacrifices which are offered up for them will cleanse. God foreknew this, and willed that they should for a little while be implicated in the sins of another without incurring eternal damnation, and with the hope of eternal happiness.' For we are now speaking of those whose birth among impious persons and of impious parents could by no possibility find such defenses and helps. And even if these could be applied, they would, it is certain, be unable to benefit any who are unbaptized; just as the sacrifices which he has mentioned out of the book of the Maccabees could be of no use for the sinful dead for whom they were offered, inasmuch as they had not been circumcised (2 Maccabees 12:43)… [Chapter 15] 'Now it is,' says he; 'on this example of the Maccabees who fell in battle that I ground the necessity of doing this When they offered stealthily some interdicted sacrifices, and after they had fallen in the battle, we find,' says he, 'that this remedial measure was at once resorted to by the priests,—sacrifices were offered up to liberate their souls, which had been bound by the guilt of their forbidden conduct.' But he says all this, as if (according to his reading of the story) those atoning sacrifices were offered up for uncircumcised persons, as he has decided that these sacrifices of ours must be offered up for unbaptized

persons. For circumcision was the sacrament of that period, which prefigured the baptism of our day…[Chapter 18] Again, if you wish to be a catholic, I pray you, neither believe, nor say, nor teach that 'the sacrifice of Christians ought to be offered in behalf of those who have departed out of the body without having been baptized.' Because you fail to show that the sacrifice of the Jews, which you have quoted out of the books of the Maccabees, (2 Maccabees 12) was offered in behalf of any who had departed this life without circumcision."

482. "But let us show by the testimony of the same Scripture that not only were all things created and made by Him as we have quoted from the Gospel, 'All things were made by Him, and without Him was nothing made,' but that the things which were made are also governed and ordered by Him. You acknowledge Christ then to be the Power and Wisdom of God; acknowledge too what is said of Wisdom, 'She reacheth from one end to another mightily, and sweetly doth she order all things' (Wisdom 8:1). Let us not then doubt that by Him are all things ruled, by whom all things were made. So then the Father doeth nothing without the Son, nor the Son without the Father."

483. "I suppose that your holiness has understood already what I am saying, that temporal things cannot be compared to eternal; but that by some slight and small resemblance, things coeval may be with things coeternal. Let us find accordingly two coeval things; and let us get our hints as to these resemblances from the Scriptures. We read in the Scriptures of Wisdom, 'For she is the Brightness of the Everlasting Light.' Again we read, 'The unspotted Mirror of the Majesty of God.' (Wisdom 7:26) Wisdom Herself is called, 'The Brightness of the Everlasting Light,' is called, 'The Image of the Father;' from hence let us take a resemblance, that we may find two coeval things, from which we may understand things coeternal. O thou Arian, if I shall find that something that begets does not precede in time that which it begat, that a thing begotten is not less in time than that of which it is begotten; it is but just that thou concede to me, that these coeternals may be found in the Creator, when coevals can be found in the creature. I think that this indeed occurs already to some brethren. For some anticipated me as soon as I said, 'For She is the Brightness of the Everlasting Light.' For the fire throws out light, light is thrown out from the fire. If we ask which comes from which, every day when we light a candle are we reminded of some invisible and indescribable thing, that the candle as it were of our understanding may be lighted in this night of the world. Observe him who lights a candle. While the candle is not lighted, there is as yet no fire, nor any brightness which proceedeth from the fire. But I ask, saying, 'Does the brightness come from the fire, or the fire from the brightness?' Every soul answers me (for it has pleased God to sow the beginnings of understanding and wisdom in every soul); every soul answers me, and no one doubts, that that brightness comes from the fire, not the fire from the brightness. Let us then look at the fire as the father of that brightness; for I have said before that we are looking for things coeval, not coeternal. If I desire to light a candle, there is as yet no fire there, nor yet that brightness; but immediately that I have lighted it, together with the fire comes forth the brightness also. Give me then here a fire without brightness, and I believe you that the Father ever was without the Son."

484. "But you will say, 'The Father both 'was,' and was before the Word,' What are you looking for? 'In the beginning was the Word.' What you find, understand; seek not for what you are not able to find. Nothing is

before the beginning. ‘In the beginning was the Word.’ The Son is the Brightness of the Father. Of the Wisdom of the Father, which is the Son, it is said, ‘For He is the brightness of the Everlasting Light.’ (Wisdom 7:26). Are you seeking for a Son without a Father? Give me a light without brightness. If there was a time when the Son was not, the Father was a light obscure. For how was He not an obscure Light, if It had no brightness? So then the Father always, the Son always."

485. "Wholly in this sense, then, brethren, understand “All things were made by Him, and without Him was nothing made.” (John 1:2) For every creature, great and small, was made by Him: by Him were made things above and things beneath; spiritual and corporeal, by Him were they made. For no form, no structure, no agreement of parts, no substance whatever that can have weight, number, measure, exists but by that Word, and by that Creator Word, to whom it is said, ‘Thou hast ordered all things in measure, and in number, and in weight’" (Wisdom 11:21).

486. "For we are bound to consider well what we are, and what we are treating of. We are men bearing flesh, walking in this life; and though now begotten again of the seed of the Word of God, yet in Christ renewed in such manner that we are not yet wholly rid of Adam. For truly our mortal and corruptible part that weighs down the soul (Wisdom 9:15) shows itself to be, and manifestly is, of Adam; but what in us is spiritual, and raises up the soul, is of God’s gift and of His mercy, who has sent His only Son to partake our death with us, and to lead us to His own immortality."

487. "Where is that inseparable Trinity? Where the Word, of which it is said that the same is ‘the power and the wisdom of God’? Where that which the Scripture saith of the same wisdom: ‘For it is the brightness of the eternal light?’ (Wisdom 7:26) Where what was said of it again: ‘It powerfully reaches from the end even to the end, and ordereth all things sweetly’? Whatever the Father doeth, He doeth through the Son: through His wisdom and his power He doeth; not from without doth He show to the Son what He may see, but in the Son Himself He showeth Him what He doeth."

488. "See God, see His Word inhering to the Word speaking, that the speaker speaks not by syllables, but this his speaking is a shining out in the brightness of wisdom. What is said of the Wisdom itself? ‘It is the radiance of eternal light’ (Wisdom 7:26). Observe the radiance of the sun. The sun is in the heaven, and spreads out its brightness over all lands and over all seas, and it is simply a corporal light. If, indeed, thou canst separate the brightness from the sun, then separate the Word from the Father."

489. "For if thou be without fear, thou canst not be justified. It is a sentence pronounced by the Scriptures; ‘For he that is without fear, cannot be justified.’ (Sirach 1:28) Needs then must fear first enter in, that by it charity may come."

490. "But thou thinkest thou art forsaken, because He rescueth thee not when thou thyself dost wish. He delivered the Three Children from the fire? Did He, who did this, desert the Maccabees? God forbid! He delivered both of these: the first bodily, that the faithless might be confounded; the last spiritually, that the faithful might imitate them. 'I will deliver him, and bring him to honour.'"

491. "When he says: ‘And such were some of you, but you have been washed, but you have been sanctified,’ he also says they have been changed for the better; not so as to lose concupiscence, a condition never realized in this life, but so that they do not obey it, a condition that can be found in a good life. Thus they may know they have been delivered from its bondage, and this can only be effected through regeneration. You are much mistaken in thinking: ‘If concupiscence were an evil, he who is baptized would lose it.’ Such a man loses every sin, but not every evil. More plainly, he loses all guilt for all evils, but not all evils. Does he lose bodily corruption? Is this not an evil weighing down the soul, so that he erred who said: ‘The corruptible body is a load upon the soul’? (Wisdom 9:15) Does he lose the evil of ignorance…"

492. ‘Why,’ he says, ‘do we grumble at offering to a more powerful Lord a precious sacrifice, which the spirit desires and the angel praises?’ Then he adds the testimony of the angel, when he said: ‘Prayer is good, with fasting and alms.33 Why he said: ‘to a more powerful Lord,’ I have no idea, unless, perhaps, the scribe made a mistake which escaped your notice, and you did not correct what you sent me to read. Therefore, by a sacrifice precious to the Lord, he intends us to understand fasting, as if this argument were about fasting and not about fasting on Saturday. Certainly, Sunday is not passed without a sacrifice which is precious to the Lord, but it is not the sacrifice of fasting. He goes on further and piles up testimony for the case which he has undertaken to defend—thoroughly irrelevant testimony."

493. "For myself, in my still cautious simplicity, hearing and believing that the Lord Jesus is light of light, as it is written: ‘Show forth his salvation from day to day,’ (Psalm 95:2) and in the Book of Wisdom of Solomon: ‘[He] is the brightness of eternal light…’" (Wisdom 7:26).

494. "However, this is not to be taken in the sense of something being declared to Him which He does not know, in order to enlighten Him, but is to be understood in the same way as the angels not only declare His benefits to us, but our prayers to Him. For, it is written, in a passage where an angel speaks to men: ‘I offered the memory of your prayer,’ (Tobit 12:12) not that God finds out at that time what we wish or what we need—‘For your Father knoweth what is needful for you,’ said the Lord, ‘before you ask him’—but because the rational creature, rendering homage to God, has need of presenting temporal petitions, whether to ask that something may be done for him, or to consult Him on what he should do; the soul grounded in piety does this, not to inform God, but to conform itself."

495. "If our will, remaining in itself, and without any change in itself, expresses words through which it manifests itself, after a fashion, how much more easily can the omnipotent God, maintaining His nature hidden and unchangeable, appear under any form He wills and to whom He wills, since He made all things out of nothing (2 Maccabees 7.28), and remaining in Himself, ‘reneweth all things’" (Wisdom 7:27)

496. "Let us see, then, whether this inquiry is to be pursued by authority or by reason. It is said that the future resurrection proves that the soul has been entirely without a body. It is not a real objection that those angels who appeared to Abraham and Tobias were invisible corporeally, yet willed to appear and to be visible, and, whatever the external circumstance of their bodies, they were such as befit their spirits, though they were human. So it might be that the resurrection of the body, in which we rightly believe, will take place in such wise that the soul

will be restored so as to show that it has never been entirely deprived of some kind of body."

497. "Almost the whole Church agrees that in the case of the first man, the father of the human race, the Lord did free him from there, and, wherever this tradition came from, we have to believe that the Church has grounds for accepting it, even though no express authority of the canonical Scriptures is quoted for it. However, that passage in the Book of Wisdom: 'She preserved him that was first formed by God, the father of the world, when he was created alone. And she brought him out of his sin and gave him power to govern all things,' seems to lend itself more to this opinion than it does to any other interpretation."

498. "He did not beget Him in time, through whom He instituted all time, for, as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son. Indeed, He is the wisdom of the Father, of whom it is written: 'The brightness of eternal light.' Therefore, there is no doubt that wisdom is co-eternal with the light whose brightness it is, that is, with God the Father, and therefore, also, as in the beginning God made heaven and earth, not so, in the beginning, did He make the Word, but 'In the beginning was the Word.'" (John 1:1).

499. "But the enemy of unity has no share in the divine charity. Consequently, those who are outside the Church do not have the Holy Spirit, and of them it is written: 'These are they who separate themselves, sensual men, having not the Spirit.' But he who pretends to be in the Church does not receive Him either, since it is written of him: 'The Holy Spirit of discipline will flee from the deceitful.'6 Whoever, then, wishes to have the Holy Spirit must beware of remaining outside the Church; he must beware of pretending to come into it, or, if he has made such a pretended entry, he must beware of persisting in his pretense, so that he may truly grow into the tree of life."

500. "He is the strength and wisdom of God of which it is written that 'it reacheth from end to end mightily and ordereth all things sweetly,' and that 'it reacheth everywhere because of its purity and nothing defiled cometh to it.'(Wisdom 7:24-25). Therefore, wherever paradise may be, whoever is blessed is there with Him who is everywhere."

501. "Therefore, in order to make clear without difficulty that they do not hold the opinion they pretend to express about the apocryphal scriptures, we must examine the explanation they seem to give which attributes an almost divine authority to those same scriptures, or, what is worse, even prefers them to the canonical books. You have their words in that volume expressed thus: 'The hymn of the Lord which He spoke secretly to the holy Apostles, His disciples, because it is written in the Gospel: "A hymn being said, He went unto the Mount," ' and also that 'it is not included in the canon because of those who, according to Him, do not understand as the Spirit and the truth of God require, and also because it is written: "It is good to hide the secret of a king, but honorable to reveal the works of God." '8 That is the great reason they give why that hymn is not in the canon, because it was to be hidden, like the secret of a king, from those who understand according to the flesh and not according to the Spirit and the truth of God. Therefore, the canonical Scriptures do not belong to the secret of the king, which it seems to them should be hidden, and they are written for those who understand according to the flesh and not according to the Spirit and the truth of God… if the words in that hymn: 'Thou who seest what I do, be

silent about my deeds,' mean what is written in the Book of Tobias: 'It is good to hide the secret of a king'—why is it said that that hymn is not in the canon so that the secret of the king may be hidden from the carnal, when the thoughts expressed in that hymn are also read in the canon and are there found to be so clear that these obscure phrases are explained by them? What other reason except that they have explanations on the words of that hymn under cover of which they hide, and their real meaning is one which they fear to disclose to strangers?"

502. "Now, rapine is the usurpation of another's property even though there be an equality in nature. In view of this, how will the Son not be omnipotent, since through Him all things were made and since He is also the Power and Wisdom of God, of which it was written: 'Being but one, she can do all things'?"

503. "*Eranistes*. There is your interpretation of this. What would you say about the prophecy of Jeremiah, for it proclaims that he is only God? *Orthodox*. Which prophecy do you mean? *Eranistes*. "This is our God, no other will be considered like him; he has discovered every way of knowledge and has given it to Jacob his son and to Israel his beloved. After this he was seen on the earth and lived together with human beings." Here the prophet prophesied, not about flesh, or humanity, or a human being, but about God alone. So why do we need philosophical arguments? *Orthodox*. Do we say that the divine nature is invisible, or don't we believe the Apostle, who says, "To the immortal, invisible, only God"? *Eranistes*. The divine nature is definitely invisible. *Orthodox*. Then tell me how the invisible nature can be seen without a body? Or don't you remember those words of the Apostle that clearly teach that the divine nature is invisible? He says, "Whom no human being has seen or can see." If it is impossible, therefore, for human beings, and I would say even for angels, to see the divine nature, tell me how the unseen and invisible one was seen on the earth. [73] *Eranistes*. The prophet said that he was seen on the earth.

Orthodox. And the Apostle said, "To the immortal, invisible, only God," and, "Whom no human being has seen or can see."[48] *Eranistes*. What follows, then? Is the prophet lying? *Orthodox*. Absolutely not, because both statements came from the divine Spirit. Let's investigate, therefore, [to find out] how the invisible one was seen. *Eranistes*. Don't offer me human rationalizations or philosophical arguments, for I rely on divine Scripture alone. *Orthodox*. You should accept no argument that is not fully supported by scriptural testimony. *Eranistes*. If you could provide a resolution of the dispute from divine Scripture, I'll accept it without argument or contradiction. *Orthodox*. You know that a moment ago we clarified the evangelist's statement through the Apostle's testimony, and the divine Apostle showed us how "the Word became flesh" when he said explicitly, "For he does not take hold of the angels, but takes hold of the seed of Abraham." The same teacher, therefore, will also explain to us now how God the Word "was seen on earth and lived among human beings." *Eranistes*. I believe the words of both the apostles and the prophets. Interpret the prophecy, therefore, as you promised.

504. "For eternal salvation is not only promised to the bare fact of penitence, of which the blessed Apostle Peter says: 'Repent and be converted that your sins may be forgiven;' and John the Baptist and the Lord Himself: 'Repent ye, for the kingdom of heaven is at hand:' but also by the affection of love is the weight of our sins overwhelmed: for 'charity covers a multitude of sins.' In the same way also by the fruits of almsgiving a remedy is provided for our wounds, because 'As water extinguishes fire, so does almsgiving extinguish sin.' So also by

the shedding of tears is gained the washing away of offences, for 'Every night I will wash my bed: I will water my couch with tears.'"

505. "For everything that is secured or preserved by care, can also be lost by carelessness. And so we read: 'Call no man blessed before his death,' because so long as a man is still engaged in the struggle, and if I may use the expression, still wrestling—even though he generally conquers and carries off many prizes of victory,—yet he can never be free from fear, and from the suspicion of an uncertain issue."

506. "If therefore Christ is to be believed in, as the truth declares, as the Deity asserts, as indeed Christ Himself declares, who is both, why are you miserably trying in your madness to interpose between God and Christ? Why do you seek to divide His body from the Son of God, and try to separate God from Himself? You are severing what is one, and dividing what is joined together. Believe the Word of God concerning God: for you cannot possibly make a better confession of God's Divinity than by confessing with your voice that which God teaches about Himself. For you must knew that, as the Prophet says, 'the Lord Himself is God, who found out all the way of knowledge; who was seen upon earth and conversed with men' (Baruch 3:38) He brought the light of faith into the world. He showed the light of salvation. 'For God is the Lord, and hath given us light.' Then believe Him, and love Him, and confess Him. For since, as it is written, 'Every knee shall bow to Him, of things in heaven, and things on earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord in the glory of God the Father,' whether you will or no, you cannot deny that Jesus Christ is Lord in the glory of God the Father."

507. "The Only-begotten word of God came to stay, therefore, he who is the exact impress of the Father's substance (Hebrews 1:3) who put on our likeness, and, having become a human being 'Appeared on earth and lived among human beings' (Baruch 3:38), as one of the wise has said."

508. "They present fire, water, air; and earth as the principle of reality, and fancy that they have found in the conjunction of the elements the root of things which come to be. Then when they should seek the commander and governor of the things mentioned and should go back from the beauty of created things to God, the giver of their beauty. They bestow all of their admiration upon the things made. How could they have been more greatly mistaken? How could anyone examine the nature of reality more senselessly?" (Wisdom 13:5).

509. "In order, therefore, that he might be recognized when he worked wonder, might show us the father himself, and might be believed to be God by nature and the Lord of all, he became as we are, a human being, that is, and having put on our likeness, 'He appeared on earth,' as one of the wise has said, 'and dwelt with men'" (Baruch 3:38).

510. "But it as, finally, necessary for us to see God himself. That sight, therefore, became possible through the miracles, and in the marvels that were accomplished, the beauty of the divine nature will be presented to the mind. And Wisdom, is contemplated by analogy. (Wisdom 13:5). In order, therefore, that he might be recognized when he worked wonders…"

511. "…on all sides observing what is of profit to the hearers, and tracking with intent zeal whatever may seem

to be of profit to those who thirst after the truth of the Divine dogmas and with good purpose search after the mind that is hidden in the Divine Scriptures. For not in those who search too curiously, and take pleasure in the many-tangled wiles of reasonings, rather than rejoice in the truth, does the Spirit make His revelation, since neither *does He enter into a malicious soul*, (Wisdom 1:4) nor otherwise does He suffer His precious *pearls* to be rolled at the feet of *swine* (Matthew 7:6)."

512. "They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both *move and are* (Acts 17:28), was then first called into being, when He was born Man of the Holy Virgin, and taking this our common fashion, *shewed Himself upon earth*, as it is written, *and conversed with men*'" (Baruch 3:38).

513. "Most excellently then does the most wise Evangelist saying, *And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth*, bring in the demonstration thereof from His superiority to all (Wisdom 13:5). For like as from *the beauty of the creatures proportionably* is the Power of the Creator of all beheld, (Psalm 19:1) and *the heavens* without voice *declare the glory of God, and the firmament sheweth His handy work…*"

514. "For he is believed to be, and truly is, the living and subsistent Word of the Father. But come now, as if with one tongue and with one God-loving mind, let us offer to him the confession of the true faith saying with the blessed Baruch, "This is our God, and there shall be no other accounted in comparison to him. He found out all the way of knowledge and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth and conversed with men" (Baruch 3:38).

515. "Who is this God? He is the One of whom the Prophet states: 'This is our God, and there is no other apart from him. He found out all the way of knowledge and gave it to Jacob his servant, and to Israel his beloved.' When did He give it? Then, indeed, when he wrote on the tablets of the Law a rule for the whole of life and a norm of disciplinary control. Be attentive, my hearer, that you may know who this our God is, apart from whom there is no other. Who is He? 'Afterwards He was seen upon earth and conversed with men.' (Baruch 3:37-38) Who else was seen upon earth save Christ, who conversed in our flesh? And who else conversed with men, save He who tarried with men in His human body? And if He is our God and there is no other apart from Him—O heretic, since you will not have Him, whom will you have? 'There is no other,' Scripture says, 'apart from Him.' And now do you not say: 'Where, therefore, is the Father?' The Prophet says: 'There is no other apart from Him.' And where is He [the Father]? Assuredly, in the Son, because the Father is not apart from the Son. 'I am in the Father,' He says, 'and the Father is in me.' Wherefore, too, the Prophet did not say: 'There is no other'; what he said was: 'There is no other apart from Him.' This is to say: There is Another, but He is in Him."

516. Athanasius frequently calls biblical figures "Blessed," such as "Blessed Moses" later in the same chapter (also *Festal Letter* 4, 3), "Blessed" Apostle Paul (*Four Discourses Against the Arians*, 2, 75, Festal Letter 10, 14, 60, et al.), "Blessed" Peter (*Four Discourse Against the Arians*, 4.35, *Festal Letter* 60, 6) "Blessed" John (*Festal Letter* 14, 2), "Blessed" David (*Hist. of Arians*, 2, 18, *Defense against the Arians*, 1,2), "Blessed" Luke (Festal

Letter 2), “Blessed” Apostle James (Festal Letter 13), “Blessed” Daniel (Defense of Constantine. 17), “Blessed” Apostles (Four Discourses Against the Arians, 1,2), “Blessed” Evangelists (Festal Letter 11).

517. Africanus' entire letter to Origen addresses this point. It is too long to reproduce here.

518. "This preface to the Scriptures may serve as a 'helmeted' introduction to all the books which we now turn from Hebrew into Latin, so that we may be assured that what is not found in our list must be placed amongst the Apocryphal writings. Wisdom … the book of … Sirach, and Judith, and Tobias, and the Shepherd are not in the canon."

519. "What is not received by them [the Hebrews] and what is not of the twenty-four ancients is to be repulsed far from one."

520. "Let her shun all Apocrypha, and if ever she should read them, not for confirmation of dogmas, but out of reverence for the words, let her know that they are not of those who appear in the titles, and that there are many false things intermingled in them, and that one has need of great prudence to seek the gold in the slime." Jerome's "Apocrypha," in this context, may be directed towards truly apocryphal works such as Enoch.

521. "But it should be known that there are also other books which our fathers call not ‘Canonical’ but ‘Ecclesiastical:’ that is to say, Wisdom, called the Wisdom of Solomon, and another Wisdom, called the Wisdom of the Son of Syrach, which last-mentioned the Latins called by the general title Ecclesiasticus, designating not the author of the book, but the character of the writing…Maccabeesall of which they would have read in the Churches but not appealed to for the confirmation of doctrine. The other writings they have named "Apocrypha."

522. "Therefore, just as the Church reads Judith, Tobit, and the books of Maccabees, but does not admit them to the canon of Scripture; so let the Church read these two volumes, for the edification of the people, but not to support the authority of ecclesiastical doctrines.”

523. "That other quotation you gave as proof: ‘He was taken away lest wickedness should alter his understanding,’ (Wisdom 4:11) they dispose of as being uncanonical and therefore to be disregarded. Thus, the foreknowledge which they accept is to be understood as a foreknowledge of a future faith, and they claim that the perseverance which is granted to anyone is not a grace to keep him from sinning, but a grace from which man of his own will can fall away and thus become weakened."

524. Origen's *First Principles* comes to us largely through Rufinus' Latin translation. The few Greek fragments that we possess of Origen's original text suggest that Rufinus quite freely altered and rewrote much of his master's work so that much of what we read in *First Principles* may reflect more Rufinus' interpretation of Origen rather than that of Origen. Unfortunately, the passage cited above is extant only in Rufinus' Latin and it is impossible to confirm that they are Origen's words. There is reason to doubt its accuracy, however, since the passage as it stands expressly contradicts Origen's statements that Wisdom is Scripture, not only in his other works, but even in *First Principles* itself (*First Principles* 1, 2, 5, and 2, 9, 1, and 3, 1, 14).

525. It is not clear whether the qualification regards the authority of Wisdom 1:5 or the propriety of applying it to Psalm 51:13 [11] as related material.

526. “He [Clement of Alexandria] makes use also in these works of testimonies from the disputed Scriptures, the so-called Wisdom of Solomon, and of Jesus, the son of Sirach, and the Epistle to the Hebrews, and those of Barnabas, and Clement and Jude." Eusebius divides literature into three categories: approved (*homolegoumena*), disputed (*antilegomena*), spurious (*notha*). Elsewhere, he includes among the disputed books Second Peter and the 2nd and 3rd letter of John."

527. This passage is also listed under category B but with qualification since Sirach is still cited to confirm doctrine.

528. “…setting at naught the rage of his calumniators…”

529. "Liber quoque Tobiae, licet non habeatur in Canone, tamen quia usurpatur ab Ecclesiasticis viris, tale quid memorat…"

530. “During the same time also those things were done which are written in the book of Judith, which, indeed, the Jews are said not to have received into the canon of the Scriptures.”

531. “… We see this prophecy in the form of a wish and prayer fulfilled through Jesus Christ. But the things which are not written in the canon of the Jews cannot be quoted against their contradictions with so great validity.”

532. "From this time, when the temple was rebuilt, down to the time of Aristobulus, the Jews had not kings but princes; and the reckoning of their dates is found, not in the Holy Scriptures which are called canonical, but in others, among which are also the books of the Maccabees. These are held as canonical, not by the Jews, but by the Church, on account of the extreme and wonderful sufferings of certain martyrs, who, before Christ had come in the flesh, contended for the law of God even unto death, and endured most grievous and horrible evils."

533. "…although some think it was not Samuel himself, that could have been by magical arts evoked, but that some spirit, meet for so evil works, did figure his semblance: though the book Ecclesiasticus, which Jesus, son of Sirach, is reputed to have written, and which on account of some resemblance of style is pronounced to be Solomon's, contains in the praise of the Fathers, that Samuel even when dead did prophesy. But if this book be spoken against from the canon of the Hebrews, (because it is not contained therein,) what shall we say of Moses, whom certainly we read both in Deuteronomy to have died, and in the Gospel to have, together with Elias who died not, appeared unto the living?"

534. For a detailed analysis of these lists, see Appendix 1.

535. See the *Westminster Confession*, 1.

536. This multiplying effect is applicable in most case, but not all. For example, the pagans didn't accept Scripture at all, yet Christians sometimes quoted Scripture in their arguments.

537. For more detail see Chapter 2. Note that "light" here refers to a source that is necessarily bright such as fire not something potentially bright, like a light bulb.

538. Augustine, *Sermons on Selected Lessons on the New Testament* Sermon, 68, 2.

539. Again, the survey is not exhaustive so there very well could be more positive and negative instances. However, our survey is a large enough sample to determine whether a consensus existed on this issue.

540. Rufinus, *Commentary on the Apostles' Creed*, 38.

541. The Zurich Bible (1543), for example, stated that the label "Apocrypha" was "a word which is not in every respect appropriate or suitable for them [the Deuterocanon]" calling them instead "church books" (*Ecclesiastici Libri*).

542. Origen, *First Principles*, Preface, 8. Emphasis mine.

543. See Augustine's *Confessions*, 6,11,18; *Letter* 82, 2, 21; *Reply to Faustus*, 33, 6; as well as Sozomen, *History*, 5, 2 and Ambrose, *On the Holy Spirit*, 3, 10, 59.

544. *Preface to Origen's First Principles*, 14. Also see Rufinus' *Benediction of the Twelve Patriarchs: Benediction of Gad*, 33, 6; *Benediction of Joseph*, 3.

545. *Why Catholic Bibles Are Bigger,* 134-138.

546. Rufinus, *Commentary on the Apostles' Creed*, 8.

547. Rufinus, *Apology Against Jerome*, Book 2, 33. Emphasis mine.

CHAPTER 10

THE FINDINGS OF THE NORTH AFRICAN COUNCILS (UBIQUITY)

ARGUMENT

The North African councils of the late fourth century, following Augustine, reaffirmed the canon based on the books that were read as sacred Scripture throughout the Christian world. The North African councils' affirmation, therefore, reflects a universal, or near universal, acceptance of the Deuterocanon as Scripture by the end of the fourth century.

The ubiquity of this acceptance at the end of the fourth century had to have had its source sometime before the Christian Church spread throughout the then known world, and not afterwards. This suggests that the Deuterocanon was part of the original deposit of sacred Scripture given by Christ's inspired Apostles to the Church.

HIPPO AND CARTHAGE

Augustine was an important figure at the North African councils and he certainly was one of the most influential figures at the councils at Hippo Regius (393) and Carthage (397). What was Augustine's view on the canon? How did he know which books comprise the canonical Scripture? Fortunately, Augustine addresses both these questions in his work, *On Christian Doctrine*. Augustine wrote:

> Now, in regard to the canonical Scriptures, he must follow the judgment of the greater number of catholic churches; and among these, of course, a high place must be given to such as have been thought worthy to be the seat of an apostle and to receive epistles. Accordingly, among the canonical Scriptures he will judge according to the following standard: to prefer those that are received by all the catholic churches to those which some do not receive. Among those, again, which are not received by all, he will prefer such as have the sanction of

> the greater number and those of greater authority, to such as are held by the smaller number and those of less authority. If, however, he shall find that some books are held by the greater number of churches, and others by the churches of greater authority (though this is not a very likely thing to happen), I think that in such a case the authority on the two sides is to be looked upon as equal.[548]

Jesus and His inspired Apostles knew which books were inspired Scripture and which ones were not. It would have been the Apostles' duty to hand on the correct set of Scriptures to the Churches that they set up and/or oversaw. As these churches went out on mission, they established missionary churches and gave them the same collection that they themselves received as inspired Scripture. The process continued so that, by the end of the fourth century, the original deposit of sacred Scriptures became manifest throughout the early Church, especially by those churches that has direct historic ties to the Apostles (i.e. were the seat of an apostle and to receive letters from an apostle). Augustine concludes by providing a list of the Old and New Testament books that is identical to the Catholic canon. Augustine and the North African councils, therefore, attest to the ubiquity of the Deuterocanon being read as sacred Scripture throughout the ancient Church.

FURTHER CONFIRMATION

Origen of Alexandria, writing near the end of the second or the beginning of the third century, likewise recognized the same consensus in his day. In answering Julius Africanus' objections to the Deuterocanon, Origen appeals to its universal acceptance:

> And, forsooth, when we notice such things [portions of Scripture not found in Hebrew manuscripts], we are forthwith to reject as spurious *the copies in use in our Churches*, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of *all the Churches of Christ*, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things? In all these cases consider whether it would not be well to remember the words, 'Thou shalt not remove the ancient landmarks which thy fathers have set.' [549]

Julius Africanus' main objection was that the Deuterocanon appeared to be written in Greek. Origen disagreed and argued that, regardless of what Julius believed, the Deuterocanon could not be rejected because of its universal acceptance (i.e. being read in "all the churches of Christ") as Scripture.[550] Indeed, Origen saw this universal usage to

be fixed ancient landmarks that, according to Proverbs, should not be removed.

Origen was not making an empty claim. His extensive travels throughout the Christian world makes him a credible witness to the Church's practice. Furthermore, Origen's claim of ubiquity would have been both obvious and readily verifiable for his original audience.

About one hundred years before Origen, we find further evidence of a widespread positive consensus on the Deuterocanon. When the most prominent rabbi at Jamnia, Rabbi Akiba ben Joseph, rejected the New Testament and the Deuterocanon together in AD 132, he shows that there must have been a wide enough acceptance of the Deuterocanon among Jewish Christians in and around modern day Palestine for him to associate the Deuterocanon with the Christian Scriptures (Chapter 3). Since Judea is the birthplace and point of origin for Christianity (Acts 1:8), a widespread acceptance here in AD 132 would likely reflect a widespread Christian acceptance throughout the ancient world.

CONCLUSION

The belief that the Deuterocanon is inspired Scripture appears everywhere in the early Church. It is confirmed by examining the writings of individual Church Fathers scattered throughout the ancient Christian world (see Chapter 9 [551]), as well as, the findings of local councils and decrees (Hippo, Carthage, and Rome[552]), Origen (Alexandria), and even Akiba (Judea / Palestine).

The strength of the argument from ubiquity is that it rules out the possibility that some individual or group of individuals making up the notion of the Deuterocanon being inspired Scripture after the Apostolic period. If such were the case - let's say some group decided to insert the Deuterocanon into the readings of Scripture in a church's liturgy - one would expect to find this innovation starting in a single locality and spreading from there to other locations. It is inconceivable that the Church as a whole, in every area, culture, and liturgical rite, simultaneously and spontaneously added the same books to be read as sacred Scripture. Yet, we find the Deuterocanon being read and accepted as Scripture, confirming doctrine, and being read alongside the protocanonical books being practiced throughout the Church of Christ from earliest times. This unanimity in practice throughout the ancient Christian world must have come from the same source very early on in the Church's life that is the Apostolic period.

OBJECTIONS AND ANSWERS

OBJECTION #1: The ubiquity argument sound possible, but how can one be sure that Augustine's methodology is sound? Maybe Augustine was wrong?

REPLY TO OBJECTION #1: You have to agree that Augustine and the North African

councils were able to accurately produce the New Testament canon, since you accept that same canon today. If Augustine's and the North African council's methodology was able to accurately produce the New Testament canon, why wouldn't it be able to accurately produce an accurate Old Testament canon as well? Since both canons were discovered by the same method?

OBJECTION #2: Augustine's methodology assumes that there were some churches that did not accept the same books or held different books to be canonical. Doesn't this disprove your point that the Deuterocanon was accepted everywhere?

REPLY TO OBJECTION #2:

Yes, Augustine did assume that there wouldn't be perfect agreement by every church, and this stands to reason. One should expect that circumstances may arise that could prevented certain churches from receiving all the books or that a local church may incorporate a non-canonical book into their readings. But Augustine's method doesn't need perfect uniformity to succeed. A few individual local churches may at variance with the general rule, but these are exceptional cases (usually restricted to one location or region). Augustine, therefore, makes allowances and anticipates isolated variations. It is the ubiquitous (or near ubiquitous) acceptances of the Deuterocanon that is the rule and suggests a common source must earlier than these later variances.

QUESTIONS

- How long would it take for all the churches around the known world to possess the same contents of Scripture?
- According to Origen, how widespread was the reading of the Deuterocanon among the churches of Christ?
- What do the North African councils, Origen, and Akiba have in common?
- How long does it take for a consensus to naturally appear?
- How long does it take for uniformity to be achieved when one imposes a norm upon a body of people?
- Did the consensus on the Deuterocanon first appear centuries after the time of Christ or immediately thereafter?

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548. Augustine, *On Christian Doctrine*, Book 2, 12.

549. Origen, *History of Susanna*, 4-5. Emphasis mine.

550. Origen makes this point several times in his *History of Susanna*. See *Why Catholic Bibles Are Bigger* for more details.

551. Rome, Milan Smyrna, Scythia, Greece, France (Gaul), Syria, North Africa, Egypt, Palestine, Macedonia, Sardinia, Turkey, just to name a few.

552. Rome itself can be included in this consensus since the canons of Hippo and Carthage were affirmed by Pope Innocent I. (See *Why Catholic Bibles Are Bigger*, which provides further evidence from other areas and periods).

CHAPTER 11

THE FINDINGS OF THE NORTH AFRICAN COUNCILS (APOSTOLICITY)

ARGUMENT

> Following Augustine, the North African councils of Hippo and Carthage paid particular attention to those books, read as sacred Scripture, in churches known to have had direct historical ties to the Apostles (i.e., those that were known to be the seat of an Apostle or to have received letters from an Apostle).
>
> If the Apostles handed on a set collection of Old Testament Scripture, they certainly would have handed it to the churches they presided over or directly communicated with. Therefore, one would expect to find a consensus most especially among these churches.
>
> Therefore, the consensus among these apostolic churches indicates that the Apostles did indeed hand on a single collection of sacred Scripture as the sacred deposit or norm for the Church that included the Deuterocanon.

As Chapter 10 explains, the North African councils, following Augustine, affirm that the Deuterocanon was read as sacred Scripture in churches that were either established by the Apostles or had direct apostolic contact (Augustine, *On Christian Doctrine*, 2, 12).[553]

Origen also suggested that the consensus on the Deuterocanon originated from antiquity. In his letter to Julius Africanus, cited in the last chapter, Origen points out that every church of Christ reads the Deuterocanon (in its liturgy as Scripture), he concludes with the following remark:

> In all these cases consider whether it would not be well to remember the words, 'Thou shalt not remove the ancient landmarks which thy fathers have set.' [554]

The use of Proverbs 22:28 is worthy of note. Who were these fathers that set the unalterable "landmarks" of sacred Scripture? Origen could not have meant the previous heads of the catechetical school in Alexandria since they didn't have sufficient authority to regulate what was read "in *all* the churches of Christ" nor would their decisions be unalterable. Only the Apostles had sufficient authority to these unalterable "ancient landmarks."

Cyril of Jerusalem likewise counseled the catechumen,

> Study earnestly these only which we read openly in the Church. Far wiser and more pious than yourself were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, trench thou not upon its statutes.[555]

Even Rufinus, who is frequently cited as a witness against the Deuterocanon, appeals to the ancient practice of including the Deuterocanon within Scripture. A norm that he claimed the Apostles put in place as part of the deposit of Faith:

> In all this abundance of learned men, has there been one who has dared to make havoc of the divine record *handed down to the Churches by the Apostles and the deposit of the Holy Spirit?*[556]

Augustine and the North African councils witness to the ancient consensus among those churches that were either "worthy to be the seat of an apostle and to receive epistles" that the Deuterocanon is inspired (canonical) Scripture. What accounts for this consensus? Origen, Cyril, and Rufinus attest that the Apostles who set the boundary of Scripture as unalterable "ancient landmarks" and a "divine record handed down to the Church by the Apostles and the deposit of the Holy Spirit."

QUESTIONS

- Why did Augustine place special emphasis on those books accepted by those churches "worthy to be the seat of an apostle and to receive epistles?"
- Did Augustine believe the Church's acceptance of Sirach and Wisdom to be something new?
- Augustine, writing at the end of the fourth or beginning of the fifth centuries, wrote of the Deuterocanon being commented on as divine utterances by the "great and learned men… long before us." How far back do you think he meant?
- What does Origen's application of Proverbs 22:28 to the issue of the Deuterocanon say about who approved it?
- Based on Origen's use of Proverbs 22:28, did anyone possess the authority to add or removed books from the collection that had been set?
- When the North African councils constructed their list of Scripture was it an

innovation or was it a reaffirmation of what had been held from antiquity?

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553. Tertullian (*ca*. 160- *ca*. 225) likewise challenged heretics to consult the apostolic churches where the authentic writings of the Apostles were still read (See *Prescription Against the Heretics*, 36). The apostolic churches were seen as repositories of the authentic Scripture.

554. Origen, *History of Susanna*, 4-5. Emphasis mine.

555. Cyril of Jerusalem, *Catechetical Lectures*, 4:33, 35-36. See Appendix 1 for a detailed discussion of Cyril's list.

556. Rufinus, *Apology Against Jerome*, Book 2:33. Emphasis mine.

CHAPTER 12

THE PERSISTENT USE OF THE DEUTEROCANON WITHIN THE CHRISTIAN CHURCH

ARGUMENT

If the Deuterocanon were true apocrypha, its acceptance within the Christian Church should be no different than any other apocryphal or pseudepigraphic writing. However, when one compares the Deuterocanon to the most prominent apocryphal (pseudepigraphical) writings used in the New Testament, the acceptance of the Deuterocanon most closely matches that of true Scripture than that of true apocrypha. Therefore, the persistent use of the early Church attests that the Deuterocanon is not apocrypha.

Since the modern understanding of sacred literature consists of the binary: inspired canonical Scripture and uninspired non-canonical apocrypha, the Deuterocanon, not being true apocrypha, must be inspired canonical Scripture.[557]

ANALYSIS

In Chapter 9, we compared the Deuterocanon with the protocanonical books according to six categories.[558] We now turn our attention to comparing the use and acceptance of the Deuterocanon with the use and acceptance of what could be called "false positives," namely those books that may have been used in the New Testament and once thought to be Scripture, but were rejected and do not occupy a place in anyone's canon (Catholic, Protestant, Orthodox, or Jewish).[559] From this comparison, we will attempt to find out if the Deuterocanon could be a "false positive" as well.

Arguably, the three strongest contenders to be inspired Scripture among the pseudepigraphical works are the *Book of Enoch* (1 Enoch), the *Assumption of Moses*, and the *Ascension of Isaiah*. Let's trace the trajectory of each book within the first five centuries of the early Church.

BOOK OF ENOCH (1 ENOCH)

We will begin our comparison with a book that could arguably be the strongest contender from among the Pseudepigrapha that was used by the New Testament, the *Book of Enoch* (1 Enoch).

The *Book of Enoch* receives what appears to be a full and formal quotation in the Epistle of Jude 14-15:

> *"It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, 'Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.'"[560]

No other non-protocanonical work is formally quoted in the New Testament. In addition to this quote, the New Testament appears to make several allusions to the *Book of Enoch* in the two epistles of Peter as well. This usage places Enoch is a very positive light in comparison to all the other books in contention with Jude's formal quotation undoubtedly fueling Enoch's positive reception among some early Christian writers.

The *Book of Enoch* is favorably quoted in the *Epistle of Barnabas*.[561] *Barnabas* was written roughly between AD 80 and AD 135 and it quotes *Enoch* explicitly as Scripture (Category A):

> "For the Scripture says, 'And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction.' And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is— where He himself declared He would make and finish it.'"[562]

In the second Christian century, Clement of Alexandria twice quotes the *Book of Enoch* (*Eclogia Prophetae* 2, *Stromata* 3, 9) and Athenagoras (ca. AD 177) quotes Enoch as a divinely inspired document (Category A).[563] However, the acceptance of the Book of Enoch by the end of the second century takes a dramatic turn.

Tertullian favorably quotes Enoch (Category A) in his work, *Concerning Idolatry*, 15:

> "These things, therefore, the Holy Spirit foreseeing from the beginning, fore-chanted, through the most ancient prophet Enoch, that even entrances would come into superstitious use…"

But in another work, Tertullian is compelled to defend his use of *Enoch*, which shows that that the use of this book already is encountering opposition.[564] Tertullian's defense reveals two main objections against using Enoch and one reason in its favor. First, how could a book survive the ages, especially after Noah's flood? Tertullian responds by appealing to a legendary account in 4th Ezra where Scripture is destroyed

and Ezra prophetically recalls Scripture word for word in writing. Second, Rabbinic Judaism never accepted Enoch. Tertullian says this is so because Enoch prophesied that Jesus is the Messiah. Tertullian's best argument, however, comes at the conclusion of his defense where he notes that Jude quotes Enoch.

Origen (AD 185- 254) occasionally favorably quotes from the *Book of Enoch*, but in his response to the apostate Celsus, who used *Enoch* against Christians, Origen rejects *Enoch* in no uncertain terms (Category Negative A). Origen's justification for this rejection is illuminating:

> … [W]e decline to admit what Celsus has adduced… for he does not appear to have read the passages in question, nor to have been aware that the books which bear the name Enoch *do not at all circulate in the Churches as divine*, although it is from this source that he might be supposed to have obtained the statement, that "sixty or seventy angels descended at the same time, who fell into a state of wickedness."[565]

Origen rejects the authority of the *Book of Enoch* and would not allow it in debate because "the books which bear the name of Enoch do not at all circulate in the Churches as divine." This is essentially the same rationale Origen used against Julius Africanus: The Deuterocanon is to be accepted because it is read in every Church of Christ (as divine Scripture). Origen rejects *Enoch* for the opposite reason: It didn't "circulate in the Churches as divine." The Deuterocanon is true Scripture and *Enoch* is true apocrypha.

By the end of the third century, the tide begins to turn against *Enoch*. Anatolius (d. 283) references the *Book of Enoch* (Category C).[566] Hilary of Portiers (d. 368) makes a qualified quotation (Category Negative C).[567] Chrysostom rejects *Enoch*'s story of the fallen angels a blasphemous fable (Category Negative A).[568] By the end of the fourth century, the *Book of Enoch* is summarily rejected, so much so, that Jerome believed it led some Christians to reject the Epistle of Jude because it quoted from Enoch.[569] Elsewhere Jerome wrote:

> We have read in a certain book of the Apocrypha that at that time the Son of God came down to the daughters of men…Most manifestly the book is counted among the Apocrypha.[570]

Despite its formal quotation in Jude, Jerome, like Origen, rejects Enoch because it did not circulate as divine Scripture in the Church:

> "…the Apocrypha Enoch, of which the Apostle Jude cites in his epistle, is not received among the Church's Scriptures."[571]

Augustine likewise rejects *Enoch* on the same basis that he affirms the Deuterocanon:

> "Let us omit, then, the fables of those scriptures which are called apocryphal, because their obscure origin was unknown to the fathers from whom the

authority of the true Scriptures has been transmitted to us by a most certain and well-ascertained succession."[572]

The *Apostolic Constitutions* 6, 16 (ca. AD 380) condemned Enoch as apocrypha. The councils of Hippo and Carthage, as well as, Pope Innocent I omitted it from their canonical lists. Afterwards, *Enoch* virtually disappears from Christian writings.

TRAGECTORY

Despite its auspicious beginning in Jude and *Barnabas*, *Enoch* quickly enters into contention. Tertullian needs to defend his use of the book by appealing, not to Church usage, but its presence in Jude. When pressed, Origen refuses to admit *Enoch* into debate because it didn't circulate in the Christian Church as divine Scripture. *Enoch* is rarely quoted in the third century and explicitly condemned in the fourth century. What happens after the fourth century? It falls into disuse and almost entirely disappears from Christian writings. Enoch's trajectory of acceptance is that of a firecracker, one quick brilliant bang and it disappears.

ASSUMPTION OF MOSES

Another "false positive" (true apocrypha/pseudepigrapha) is the *Assumption of Moses*. Like *1 Enoch*, it has a strong early pedigree. Jude 9 alludes to this book in regards to the dispute over Moses' body. Clement of Alexandria, predictably, uses it (*Stromata*, 6, 15, 132, and 1, 23, 153, 1, and 1, 23, 154, 1). By the end of the third century, Origen rejects its authority calling it a, "…certain little book, in which, although it is not contained in the canon, a figure of this mystery is described" (*Homilies in Joshua,* 2, 1). Augustine calls it "…a writing that is lacking authority" (Latin: *caret auctoriate*).[573] After the fourth century, The *Assumption of Moses*, like *Enoch*, disappears from Christian usage.

TREGECTORY

Although the *Assumption of Moses* is less attested to than the *Book of Enoch,* it nevertheless follows the same trajectory. It receives a few quotations from Clement of Alexandria (150-215). It is opposed by Origen and rejected by Augustine and others in the fourth century. It also shares the same aftermath as *1 Enoch*, the *Assumption of Moses* falls into complete disuse around the fifth century and disappears from Christian writings. Its trajectory is also like a fire-cracker, only smaller and weaker.

ASCENSION OF ISAIAH

Our last "false positive" is known as the *Ascension of Isaiah* or the *Vision of Isaiah*.

Hebrews 11:37 seems to allude to this book regarding a martyr being sawn in two.[574] Justin Martyr (ca. 150) held the book in high esteem accusing the Jews of removing it from their Scriptures because it was offensive to the rabbis.[575] Tertullian uses an example from the *Ascension*.[576] Origen (*Letter to Africanus*) claims that the Jews kept the book among their apocryphal writings, corrupting the text in order to bring discredit upon the whole book. In his *Commentary on Matthew*, Origen states that the *Ascension of Isaiah* does not of sufficient authority to establish the account of the prophet's death.[577] The *Apostolic Constitutions* (ca. AD 375-380) rejects the apocryphal books of Moses, Enoch, Adam, and Isaiah. Epiphanius (d. 403) says that the heretics known as the Archonites used the *Ascension of Moses* for their unusual doctrines.[578] Jerome rejects the book as apocrypha.[579] Ambrose quotes a line from it as a popular saying (Latin, *plerique ferunt*). Outside of a single quote from pseudo-Chrysostom in the fifth century, the *Ascension of Isaiah* disappears entirely from Christian writings until the eleventh century.

TRAGECTORY

The trajectory of the *Ascension* mirrors that of *Enoch* and the *Assumption of Moses*. The few early positive quotations quickly turn negative. By the fourth century, it is soundly rejected and it disappears from Christian writings by the fifth century. Bang! Poof! Nada!

THE TRAGECTORY OF THE DEUTEROCANON

When the true apocrypha are compared to the Deuterocanon, the differences can hardly be missed. It is like comparing a firecracker exploding to the birth of a star. Where the true apocrypha begin with a bang then are opposed and disappear, the Deuterocanon begins with allusions and references in the New Testament (See Chapter 1), followed by repeated quotations as divine and used to confirm doctrine (See Chapter 9). The Deuterocanon, like the true apocrypha, did run into some opposition, but with a big difference: Those who opposed the Deuterocanon did so *in spite of the fact* that it was read as Scripture in the Church. The true apocrypha, however, was opposed *precisely because* the Church did not read it as Scripture. The few early Christians who did accept the true apocrypha failed overturn the near universal belief and practice of the Church. The true Apocrypha was always on the outside looking in, where as the Deuterocanon was on the inside looking out from the very beginning.

Other factors also played in the demise of the true Apocrypha. Their teachings were strange, esoteric, and unsettling. The fact that heretics used them certainly didn't help matters either. Their real cause of death, however, is obvious: They weren't part of the original deposit of Faith bequeathed by Christ and His apostles to the Church. As a

result, they weren't publically read in the churches as Sacred Scripture. The persistent nearly ubiquitous acceptance and usage of the Deuterocanon by the early Church stands in stark contrast to the true apocrypha (compare with Chapters 9, 10, 11). Despite the opinion of a few influential detractors, the Deuterocanon continued and continues strong. Where the true apocrypha fades into oblivion after the North African councils, the Deuterocanon is accepted as fully canonical Scripture by over a billion Christians around the world today.

CONCLUSION

When the acceptance of the Deuterocanon is compared to "false positives" for the canon, we see that the Deuterocanon's acceptance is in no way like that of the true Apocrypha. What then is it? If sacred literature is either inspired Scripture or uninspired apocrypha, the trajectory of Christian acceptance through the centuries show that the Deuterocanon is definitely not apocrypha. Therefore, it is sacred Scripture.

OBJECTIONS AND ANSWERS

OBJECTION #1: You're cherry picking. These three books weren't the only apocrypha circulating in the early Church, so your analysis hardly proves anything.

ANSWER TO OBJECTION #1: There are other apocryphal and pseudepigraphic works out there, including not a few New Testament apocryphal writings, but these three books were selected because they had the strongest attestation in the New Testament. Surely, these books are more promising candidates than those that have practically no recognition in the New Testament. Therefore, the objector is correct: These books were cherry picked. They were picked because they were the best examples, not because they were the worst.

OBJECTION #2: The reason Christians continued to use the Deuterocanon was that they didn't teach strange or heretical doctrines like your true apocryphal examples. Therefore, the Deuterocanon's use by the early Christian Church doesn't say much at all about their inspired value.

ANSWER TO OBJECTION #2: The early Christian Church did not simply read the Deuterocanon, but they read it as divine Scripture and used it to confirm doctrine (see Chapter 9). This is in stark contrast to the true apocrypha that received only a few scattered positive statements early on, only to be contested, condemned, and pretty much disappear from usage. Opposition to the Deuterocanon, however, comes relatively late, from only a few fathers, and their opposition to the Deuterocanon, as we will see in the next chapter, was based on questionable reasoning.

OBJECTION #3: This is purely a case of majority rules. The fact that more Christians accept the Deuterocanon than these "false positives" doesn't prove anything. It only shows that some writings are more popular than others. Nothing more!

REPLY TO OBJECTION #3: The point is not that the majority rules much less that because something is popular it must be true. What is being argued is that the Deuterocanon is a different kind of entity than that of the true apocrypha. The use of the Deuterocanon not only persisted through the centuries, but it thrived precisely because it had always circulated in the Church as divine Scripture. The substance and origin of the Deuterocanon is categorically different than that of the true apocrypha. For this reason, the Deuterocanon did not have a firecracker-like trajectory. New Testament used both groups of writings, yet the Deuterocanon manifestly has a different foundation than that of the true apocrypha.

QUESTIONS

- Were the true apocryphal works, *Enoch, Ascension of Isaiah*, and *Assumption of Moses* used, referenced, or alluded to in the New Testament?
- Why did Origen reject the *Book of Enoch*?
- How did Origen's rejection of Enoch differ from his acceptance of the Deuterocanon?
- Did any of the true apocrypha (Pseudepigrapha) enjoy widespread use and acceptance?
- Were any of the three true apocrypha (Pseudepigrapha) used after the fifth century?
- Did the Deuterocanon persist in usage after doubts or qualifications were raised?
- Did the Deuterocanon disappear after the fifth century like the true apocrypha?
- What accounts for their continuous use and acceptance in the Church?

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557. This argument runs as follows: Either A or B, not B, therefore, A. Either God is the primary author of a work (i.e., Scripture) or He is not (Apocrypha). The comparison with the true Apocrypha shows that the Deuterocanon is not Apocrypha. Therefore, the Deuterocanon is Scripture.

558. See Chapter 6.

559. With the possible exception of the Book of Enoch, which is part of the eccentric Orthodox Tewahedo (Ethiopian) canon.

560. Emphasis NASB.

561. The Apostolic Fathers are a small collection of the earliest non-biblical Christian writings closest to the time

of the Apostles. They include 1st and 2nd Clement, Barnabas, Polycarp, *the Shepherd of Hermas*, seven letters of Ignatius of Antioch, and sometimes the *Letter to Diognetus*.

562. *Barnabas*, 16.

563. *Plea for Christians*, 24.

564. Tertullian, *On the Apparel of Women*, Book 1, Chapter 3.

565. Origen, *Contra Celsus*, 5, 54. Emphasis mine.

566. Eusebius, *Church History*, 7. 32, 19.

567. Hilary, *Commentary on the Psalms,* 132, 3.

568. Chrysostom, *Homily 6 on Genesis*.

569. "Jude the brother of James, left a short epistle which is reckoned among the seven Catholic Epistles, and because in it he quotes from the apocryphal book of Enoch it is rejected by many." *Lives of Illustrious Men*, 4.

570. Jerome, *Commentary on Psalm* 132, 2.

571. Jerome, *Commentary on the Epistle of Titus,* 1, 3. As we will see in Chapter 13, Jerome will use a very different rationale to reject the Deuterocanon than he used against Enoch.

572. Augustine, *City of God*, 15, 23, 4.

573. Augustine, *Letter* 158, 6.

574. The *Ascension of Isaiah* mentions the Prophet Isaiah being sawn in two, but it is impossible to determine whether Hebrews 11:36 was dependent on this book or Jewish tradition.

575. Justin Martyr, *Dialogue with Trypho*, 150.

576. Tertullian, *On Patience*, 14.

577. Origen, *Commentary on Matthew,* 13:27, 23:37. Origen calls this book, "the *Apocryphon of Isaiah*."

578. Epiphanius, *Panarion*, Heresy 40.

579. Jerome, *In Esaias*, 64, 4.

CHAPTER 13

ILLICIT REMOVAL BY JEROME

ARGUMENT

Early Protestantism appealed to St. Jerome for its primary historical justification for rejecting the Deuterocanon. However, Jerome's reasoning for rejecting the Deuterocanon has been demonstrated to be false. If Jerome falls then the main justification for degrading the Deuterocanon to mere Apocrypha falls with him.

JEROME AND "HEBREW VERITY"

By the end of the fourth century, the common Latin translation of Scripture, the *Old Latin*, was no longer serviceable due to copyist errors. Pope Damasus I (*ca.* AD 382) commissioned one of the greatest biblical scholars in antiquity, St. Jerome, to make a fresh Latin translation. Jerome was well suited for the job since he knew Hebrew, Greek, Latin and Aramaic.

Jerome began his work by translating the Old Testament just as previous Christian translators had done before him, comparing the Greek Septuagint with other Greek versions to arrive at the genuine text. After much work, Jerome became convinced that the ancient Greek translations were really loose translations of the Hebrew Masoretic Text (MT), which, he believed, was a direct descendent of original inspired autograph. The Hebrew text for Jerome was the true original text of the Old Testament. This idea became the basis for Jerome's principle of "Hebrew truth" or "Hebrew verity," that is, whatever is not found in the Hebrew MT is spurious. Jerome writes:

> "The canon of the Hebrew verity…The New Testament I have restored to the authoritative form of the Greek original. For as *the true text* of the Old Testament can *only* be tested by a reference to the Hebrew, so the true text of the New requires for its decision an appeal to the Greek.[580]

Jerome applied his "Hebrew verity" the Old Testament canon as well. Any book

not found in the Masoretic Text was to be considered non-canonical, human, apocrypha. As Jerome states in his *Preface to Samuel and Kings*:

> "This preface to the Scriptures may serve as a 'helmeted' introduction to *all the books which we now turn from Hebrew into Latin,* so that we may be assured that *what is not found in our list must be placed amongst the Apocryphal writings*. Wisdom … the book of … Sirach, and Judith, and Tobias, and the Shepherd are not in the canon."[581]

Jerome's rejection of the Deuterocanon, therefore, was not based on any ancient Christian practice or rabbinical tradition, but solely upon his conviction that the Hebrew Masoretic Text was a direct descendant of the inspired original making it "the true text of the Old Testament."

Knowing that his new translation would cause a stir amongst his Christian readers, Jerome circulated his Vulgate piecemeal with prefaces (like the one quoted above) stating unequivocally that the Deuterocanon is not canonical Scripture, but apocrypha.

The demand for a new translation to replace the *Old Latin* text helped Jerome's *Vulgate* (with it anti-deuterocanonical prefaces) to spread quickly throughout the Latin-speaking West. The rapidity of the Vulgate's circulation provoked one of Jerome's most bitter enemies, Rufinus, complained, "But how are we to regard those translations of yours which you are now sending about everywhere, through our churches and monasteries, through all our cities and walled towns?"[582]

Jerome's instincts were right. His application of "Hebrew Verity" did incite a reaction, especially in North Africa. Clergy and laity were upset at Jerome's changes to some of traditional renderings of the *Old Latin*. But it was Jerome's views on the canon that drew the most significant and solemn response. The local councils at Hippo Regius and Carthage reaffirmed the historic canon of Scripture, which included the New Testament and Old Testament with the Deuterocanon.[583] Around AD 405, a follower of St. Jerome, Bishop Exuperius of Toulouse (*d. ca.* AD 411) wrote to Pope Innocent I for instruction on the issue of the canon. Innocent I responded with an authoritative letter reaffirming the same canon as given at Hippo and Carthage.[584] One would think that these actions would have put an end to Jerome's innovation on the canon. But unfortunately the proverbial "genie was out of the bottle." Jerome's views (based on his "Hebrew verity") had already been broadcasted throughout the Latin West through his prefaces and his opinions on the canon continued to circulate with each new copy of the Latin Vulgate.[585]

By the Middle Ages, the Vulgate had become *the* standard Latin translation in the West and a renewed interest in the study of ancient languages buoyed Jerome's prestige to new heights. The saint's writings became required reading for all students of biblical studied, essentially making him the last word in biblical scholarship.

Therefore, it is not at all surprising to find several medieval theologians and

scholars, such as Hugh of St. Victor, Richard of St. Victor, Nicholas of Lyra, as well as a popular collection of marginal glosses known as the *glossia ordinaria* echoing and repeating Jerome's opinions on his "Hebrew verity" based canon. The confusion caused by Jerome's prefaces during this period cannot be overestimated, as Francis Gigot once notes:

> If now we inquire into the causes of this persistent division between the ecclesiastical writers of the Middle Ages, we shall find that its main, *if not its exclusive cause*, is the influence which the views of St. Jerome exercised upon the minds of many Doctors of that period.[586]

The Protestant Reformers were no exception. Indeed, the issue of Jerome's canon came up very early during Martin Luther's break with Rome.

PROTESTANTISM AND JEROME

On July 7, 1519, Martin Luther squared off against the Catholic theologian Johann Maier von Eck at the Second Leipzig Disputation. The topic was Purgatory and Eck appealed to Second Maccabees 12:45-46 among other texts to affirm of the full Catholic understanding of Purgatory.[587] Luther disputed the interpretation of all these texts except for Second Maccabees, which he refused to admit into debate so as to serve as proof claiming that it was not canonical. When pressed by Eck, Luther appealed to Jerome and by doing so rejected not only Second Maccabees but the entire Old Testament Deuterocanon.[588]

Calvin and Reformed Protestants likewise appealed to Jerome.[589] As the Reformed theologian Wilhelm Neuser summarizes:

> The Reformed theologians and confessions of the 16th and 17th centuries basically follow the Church Father Jerome, who 'is the only person in the early church who took up a position against the [Old Testament] Apocrypha.' In the *Prologus Galeatus* he lists the writings of the writings of the Hebrew canon down to the Book of Samuel, and states that everything else is to be placed among the Apocrypha (inter aprocrypha esse ponendum)… [After quoting Jerome's preface where he states that the "Apocrypha" should be for the edification of the people and not to confirm doctrine, Neuser continues]… This passage is repeatedly quoted by the Reformed theologians. *It serves on the one hand as evidence for the exclusion of the apocryphal writings from the canon*, *and for the inappropriateness as scriptural proof*, and on the other hand as encouragement for their profitable use.[590]

Within Anglican Protestantism, Jerome's authority is enshrined in Article 6 of the *Thirty-nine Articles* (1562):

> In the name of Holy Scripture, we do understand those Canonical books of the

> Old and New Testaments, of whose authority was never any doubt in the Church. Of the names and number of the Canonical Books…[lists the Protestant Old Testament]. All the books of the New Testament, as they are commonly received, we do receive, and account them canonical. And the other books (as Hierome [Jerome] saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine…

Lutheran, Reformed, and Anglican Protestantism consistently appealed to Jerome to justify their rejection of the Deuterocanon. Eventually, Protestantism will go beyond even Jerome and deny that it is in any sense Scripture and no different than any other human writing.

THE FALL OF JEROME

At the end of the fourth century, there was no hard evidence to demonstrate that Jerome's "Hebrew verity" was wrong, outside of his deviation from Christian practice. Only one Hebrew text was widely available at that time and the Greek translations certainly seemed to be, more or less, loose translations of the Hebrew MT.[591]

The discovery of the Dead Sea Scrolls changed all that. The scrolls revealed that there were several other Hebrew manuscript traditions in circulation in the first century and that the Hebrew Masoretic Text, although a very good text, was not a direct descendant of the inspired original. It too appears to have undergone some development before reaching its final form at the end of the first Christian century. Qumran also revealed that the Greek Septuagint was not, as Jerome thought, a loose translation of the MT, but some parts appear to be a very literal Greek translation of a much older Hebrew text tradition. Both planks of Jerome's "Hebrew verity" has been proven to be in error.

CONCLUSION

The fall of Jerome's "Hebrew verity" also brings with it the fall of the Protestant justification for the rejection of the Deuterocanon. As the Protestant theologian A.C. Sundberg notes:

> But now, it has been shown, Jerome's case falls hopelessly to the ground since it was based on the misconception that that Jewish canon was the canon of Jesus and the apostles. Any continuing appeal through the reformers to Jerome and the Hebrew canon comes to this same end…If Protestant Christianity is to continue its custom of restricting its OT canon to the Jewish canon, then an entirely new rationale and doctrine of canon will have to be described. And any Protestant doctrine of canonization that takes seriously the question of Christian usage and historical and spiritual heritage will lead ultimately to the Christian OT as defined in the Western Church at the end of the fourth and the

beginning of the fifth centuries.[592]

The historic justification for the Protestant Old Testament canon, based on Jerome and other fathers and medieval theologians who were influenced by him, has been demonstrated to be untenable. Once they are erased from the equation, the historic Protestant argument against the Deuterocanon becomes tissue-thin (See Chapter 14 and Appendix 1). Since Jerome was largely behind the move to reject the larger Christian canon in favor of the short rabbinic canon, Jerome's fall calls for a return to the larger Christian canon reaffirmed back in the fourth and fifth century.

OBJECTIONS AND ANSWERS

OBJECTION #1: The Protestant appeal to history is not restricted to Jerome, but it includes others as well, such as Melito, Origen, Hilary, Athanasius, all of whom lived *before* Jerome. Therefore, your claim that everything hinges on Jerome is nothing more than a straw man.

REPLY TO OBJECTION #1: Protestants do indeed appeal to these fathers, but not to their writings. They appeal only to lists that they composed, which, more or less, correspond to Protestant / Rabbinical canon. Their use of the Deuterocanon in their other writings are largely ignored, downplayed, or even disparaged. (We will analyze the probative value of these fathers' lists in Appendix 1). A critical examination of these fathers reveals that Jerome, by far, is *the* strongest example of opposition to the Deuterocanon in antiquity, bar none. He is the most forceful, explicit, and overall solid historical proof for the Protestant position. Without Jerome, the historic case against the Deuterocanon is substantially, if not fatally, weakened.

OBJECTION #2: The Protestant appeal is not restricted to Jerome or to those who preceded him, but also to all of the most learned scholars and doctors of the Middle Ages including such "church men" as Cardinals Cajetan and Ximenes.

REPLY TO OBJECTION #2: Let me answer this objection by proposing a question: Suppose that there existed an unbroken line of scholars and doctors from the fifth century to the Protestant Reformation who accepted Aristotle's *Physics*. Then Aristotle's teaching was demonstrated to be wrong. What benefit would there be to have followed that unbroken line of scholars and doctors who followed Aristotle's errors? True, it may be comforting to know that you weren't the only one who got it wrong and that other very smart people also made the same mistake. But the fact remains that you're still wrong. The same is true for the Deuterocanon. Even if every scholar in the Middle Ages followed Jerome in rejecting the Deuterocanon, they still are wrong because they based their views on Jerome's error. The objection only proves that great and learned theologians sometimes make big mistakes, a fact that no one doubts.

OBJECTION #3: Luther, Calvin, and the other Reformers didn't put all their eggs in one basket. In addition to appealing to Jerome and others, they also rejected the

Deuterocanon because it contains numerous errors, theological errors, and the Deuterocanon's own admission of its mediocrity.

REPLY TO OBJECTION #3: There are two things to note. First, this chapter addresses the historic case against the Deuterocanon, not internal evidence. That issue will be taken up in Appendix 2 of this book. Second, this objection, with all due respect, flies in the face of everything I have ever read or learned about Protestantism. Is not Scripture the "norm the sets all norms" and "the standard that sets all standards?" By stating that the Protestant Reformers rejected some books of the historic Christian Bible because they found faults with them, the objector is essentially saying that the Protestant Reformed placed themselves "over the Scripture" so as to judge it. If this were so, then the Reformers have set themselves up as the "norm that sets the norm of Scripture that in turn sets all norms!" This sounds very much like the old canard that Protestants once leveled against Catholicism, namely, that the Catholic Church has placed itself above the Scripture when its councils promulgated its decree on the canon. Is the objector really willing to concede that the earliest Protestants set themselves up as judges over the word of God so as to decide what is and is not Scripture based on their own scruples? If so, what is to prevent *any* individual Christian from doing the very same thing?

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580. Jerome, *Letter* 71, *to Lucinus*. Emphasis mine.

581. Jerome, *Preface to Samuel and Kings* "Helmeted Prologue" [*Prologus Galeatus*]. Emphasis mine.

582. Rufinus, *Apology Against Jerome*, 2.32

583. Council of Hippo Regius (Oct. 8, 393), canon 36 and the third council of Carthage (Aug. 28, 397).

584. Pope St. Innocent I, Letter *Consulenti tibi* to Bishop Exsuperius of Toulouse, Feb. 20, 405.

585. The Greek-speaking East was largely unaffected by Jerome's denial since they used the Greek Septuagint, not the Latin Vulgate. The question of Old Testament canon, therefore, never came into as sharp of a focus in the East as it did in the West. The East accepted the councils of Carthage and Hippo as well as a few eastern Fathers who may have been influenced by Jerome (i.e., Amphilochius, Gregory of Nazianzus, Epiphanius, et al.).

586. Francis E. Gigot, *General Introduction to the Study of the Holy Scriptures*, (New York: Benzinger Brothers, 1900), 68. Emphasis mine.

587. D. Martin Luther's Werke: Kritische Gesammtausgabe, Band 2, (Weimar: Hermann Boehlau, 1884), *Disputatio I. Eccii et M. Lutheri Lipsiae habita*, 1519. p. 335 line 35.

588. See *Der Authentische Text Der Leipziger Disputation* (1519), ed. Otto Seitz (C. A. Schwetschke und Sohn., 1903), p. 147. Later in 1521, Luther revisits this topic and again appeals to Jerome: "But their use of the passage in II Macc. 12[:43], which tells how Judas Maceabeus sent money to Jerusalem for prayers to be offered for

those who fell in battle, proves nothing, for that book is not among the books of Holy Scripture, and, *as St. Jerome says*, it is not found in a Hebrew version, the language in which all the books of the Old Testament are written" (*Defense and Explanation of All the Articles* (1521), Luther's Works (1999), vol. 32: Career of the Reformer (J.J. Pelikan, H.C. Oswald & H.T. Lehmann, Ed.) (96) Philadelphia: Fortress Press, Art. 37). Emphasis mine.

589. Calvin stated that Jerome expressed "the common opinion of earlier times" (*Antidote to the Council of Trent*, 70-71) and "Jerome, however, unhesitatingly affirms, that it is of no authority in establishing doctrine…" (*Institutes of the Christian Religion*, Bk. 3, 5, 8). He also says, "… I wish to know what they believe that Canon to be. For I see that the ancients are little agreed with regard to it. *If effect is to be given to what Jerome says* (Præf. in Lib. Solom.), then Maccabees, Tobit, Ecclesiasticus, and the like, *must* take their place in the Apocrypha: but this they will not tolerate on any account" (*Institutes of the Christian Religion*, 4, 9, 14). Emphasis mine.

590. Wilhelm H. Neuser, "*The Reformed Churches and the Old Testament Apocrypha*," in The Apocrypha in Ecumenical Perspective (UBS Monograph Series, No. 6), (New York: United Bible Society), p. 88. Emphasis mine.

591. The Hebrew Masoretic Text became the single normative text for rabbinical Judaism around AD 132. All the other Hebrew manuscripts in circulation at that time ceased to be copied and were lost. See Chapter 3 for more details. By the fourth century, the Hebrew MT stood alone as *the* Hebrew exemplar.

592. Sundberg, Albert C. Jr., "The Protestant Canon: Should It Be Re-examined?" *Catholic Biblical Quarterly* (1966): 28, 202-203.

CHAPTER 14

IMPLAUSIBILITY OF THE CONTRARY

ARGUMENT

Having put forward the case that Christ and His inspired Apostles handed on the true and authentic canon of Scripture to the Church, which includes the Deuterocanon, I now return the burden of proof to where it belongs, namely, on those who contest that the Deuterocanon is inspired Scripture.

Since the standard Protestant apologetic against the Deuterocanon fails to provide a coherent plausible Christian explanation of all the evidence, it is untenable. Therefore, the case for the Deuterocanon stands.

THE CASE AGAINST THE DEUTEROCANON

What is *the* Protestant argument against the Deuterocanon? There isn't any. Hundreds of Protestants have written books, articles, and blog entries propounding reasons why they believe the Deuterocanon is mere apocrypha, but there is no one single (much less official) argument against these books. Fortunately, there exists a significant amount of overlap among the various premises of these arguments to form what I will call a standard apologetic model against the Deuterocanon. This standard apologetic consists of the following ten propositions:

1. The Jews held to a pre-Christian canon that is identical to the Protestant canon.
2. Jesus and His Apostles inherited this pre-Christian canon, used it, and adopted it as their norm.
3. The Jews believed that prophets ceased to appear in Israel after Ezra and Malachi. Therefore, books written after that period were never considered to be prophetic inspired Scripture.
4. Post-Christian rabbinical Judaism did not make any canonical changes, but simply followed what they had always used.

5. The widespread use and acceptance of the Deuterocanon by the early Christian Church was due to its ignorance of Hebrew and rabbinical tradition. The Church blindly followed the Septuagint.
6. The few Fathers who knew Hebrew and rabbinical tradition affirmed the true canon, which excluded the Deuterocanon.
7. By the time of Jerome, the Protestant canon was the common canon of the Church.
8. The North African councils that affirmed the canon of Scripture (with the Deuterocanon) were local councils and had virtually no authority in the Church.
9. A large number of scholars in the Middle Ages rejected the Deuterocanon as apocrypha.
10. Protestantism did not remove these books from Scripture, rather, the Catholic Council of Trent added them.

Some of these propositions assume the truth of previous ones. For example, Proposition 2 assumes the existence of a single pre-Christian canon proposed by Proposition 1. Obviously, if Proposition 1 is false (there wasn't a single normative pre-Christian canon) then Proposition 2 is false as well (Jesus couldn't have adopted it).

Other propositions (7-10) neither prove the Protestant canon nor disprove the Catholic canon. Their purpose is to cast doubt on the Catholic position and give an air of credibility to the Protestant rejection. Therefore, even if Propositions 7 through 10 were all true, they really prove nothing.

Does this standard apologetic model explain all of the evidence in a coherent, plausible, and convincing fashion that is consistent with the Christian Faith? Let's examine each proposition.

PROPOSITION 1: The Jews held to a pre-Christian canon that is identical to the Protestant canon.

As noted in Chapter 5, first century Judaism was not a monolithic religious body. It was comprised of various sects, parties, and cults, each claiming to be the true expression of Judaism. Although all these groups did share some basic common beliefs, significant differences remain. One of those differences concerned which books were to be considered sacred. The Samaritans believed that only the Pentateuch was Scripture. It's quite possible the Sadducees did as well. The Essenes may not have accepted Esther, but possibly accepted Tobit, Sirach, Enoch, and other books as well. Even the Pharisees were not unified on this point. Opinions were divided on Ecclesiastes, Song of Song, Esther, and possibly other books as well. Since there was no normative Judaism during this period, there was no single normative canon.

The evidence commonly proposed in support Proposition 1 comes from later rabbinical works, which has a tendency to anachronistically project contemporary views back into Jewish history. In these works it is not unusual to find such oddities as Moses

being portraying as a rabbi or the prophet Elijah consulting the Sanhedrin.[593] Given these anachronisms is it really any wonder that these later rabbinical writings, which were composed by Jews who came from the Hillel school of the Pharisees, would portray the Hillel school of the Pharisees' canon as being ancient? Indeed, it may very well be ancient. But it wasn't the *only* position that existed in first century Judaism.

Proposition 1, therefore, does not fit what is known about this period.

PROPOSITION 2: Jesus and His Apostles inherited this pre-Christian canon, used it, and adopted it as their norm.

Proposition 2 is only as strong as the preceding proposition since it is built upon it. Since Proposition 1 is untenable, so too is this proposition.

But for the sake of argument, let's modify Proposition 1 to fit the evidence. Let's say that the later rabbinical canon is ancient or at least pre-Christian. The problem still remains that it wasn't the only view on the "canon" of Scripture. Therefore, even if Jesus and His Apostles *did* inherit a pre-existing canon, it does not follow that that canon must be identical to the later Rabbinical canon. They could have "inherited" a similar, although not identical, collection. Moreover, there is no necessity for Christ and His Apostles to accept any pre-existing canon since Christ most certainly has the authority to compile His own normative canon, which could overlap to varying degrees other collections.

There is no solid evidence in the New Testament that Christ and His Apostles adopted a pre-existing closed canon. Appeals made to texts such as Matthew 23:35 (Luke 11:51), Luke 24:44, and Revelation 22:18-19 are riddled with difficulties and ultimately fail to prove their point.[594]

Another line of argument made to support this proposition runs like this: "Jesus, His Apostles, and the Jews all identify a group of writings as 'the Scripture' and used its contents in argument. This shows, therefore, that there must have been a mutually recognized, fixed, and closed collection of Scripture that was accepted by all."

If you step back and think about this argument, you'll see that it is not a very good argument at all. While it does indicate that there was a body of writings known as "the Scripture" that could be appealed to as authoritative, it doesn't tell us much more than that. It doesn't tell us which books belong to "the Scripture" (other than those cited) nor does it demonstrate that both groups held to *identical* canons. This last point is worth exploring further.

When Catholics and Protestants debate, they too appeal to "the Scriptures," yet it would be wrong to infer from this that Catholics and Protestants must hold to identical canons. We don't. The same is true for a three-way debate between a Catholic, a Protestant, and a Jew. All three parties will appeal to "the Scripture" but all three parties hold to different canons (since the Jews reject the New Testament and the Deuterocanon). References to "the Scripture," therefore, only shows which texts were accepted by all parties, but it doesn't necessarily imply that all parties share the same

canon *in its entirety*.

Given the fact that there are several protocanonical books that are never quoted in the New Testament and even more are never used in argument explicitly as "Scripture," it's impossible to establish that the canon of Christ and His Apostles is identical to the later rabbinical canon. The evidence given in Chapter 1 certainly argues against such an idea. Therefore, Proposition 2 is without foundation and contradicted by the evidence.

PROPOSITION 3: The Jews believe that prophets ceased to appear in Israel after Ezra and Malachi. Therefore, books written after that period were never considered to be prophetic inspired Scripture.

Let's examine this proposition piece by piece. First, it states that "the Jews" believed that prophets ceased in Israel. Which Jews? The New Testament says nothing about prophets ceasing to walk the earth after Ezra or that prophecy was no longer possible. In fact, the New Testament shows us something quite the opposite. There are numerous passages that show that the Jewish people in Jesus' day believed prophets still existed (or could exist) and that prophecy was still possible.[595] One wonders how Anna, the daughter of Phanuel, could be considered a prophetess (Luke 2:36) when prophets and prophecy ceased centuries earlier. What this proposition must mean is that "*rabbinical Judaism* believes that prophets ceased…"

The proposition also assumes that only prophets can compose Scripture, so that, when prophets ceased, the composition of Scripture ceased as well. Again, this notion contradicts Scripture. Ezra and Nehemiah wrote inspired texts and yet neither of them were known as prophets. Ezra was a priest and a scribe (Ezra 7:6, 11-12; Nehemiah 8:1, 4, 9, 13, 12:26, 12:36) and Nehemiah was a cupbearer for the king (Nehemiah 1:11). Proverbs 30 is Scripture, yet it contains the words of Agur, a man otherwise unknown in the Bible. Was Agur a prophet? Likewise, Proverbs 31:1-9 is Scripture even though it is the words of the mother of King Lemuel of Massa, an Ishmaelite King. Was this Ishmaelite mother a prophetess? It is highly unlikely that these names would be included among the prophets of Israel, unless one uses the title "prophet" in a much wider sense, which seems to be the cases in this proposition.

The main problem with Proposition #3 is that it equivocates on the word "prophet." Prophet usually refers to someone who is publically recognized as holding the office of prophet. Their call in life is to give divine oracles. Since these people were publically known as prophets, we will call them *public* prophets. But there is another meaning to the term prophet that is much broader.

The term "prophet" can also apply to any person (a wise man, a priest, a scribe, or even a king's mother) that God reveals Himself through. Although these people were never publically recognized as prophets during their lifetime, they were recognized as such later when their writings were acknowledged as being revelatory (i.e., inspired). We will call these people, for lack of a better term, *post facto* prophets because they were recognized as prophets only after their writings had been accepted as Scripture.

The question then is: Which of these two meanings, *public* prophets or *post facto* prophets, is Proposition 3 using when it says "prophets ceased to appear in Israel"? Does it mean that *public* prophets ceased to appear in Israel? If so, it does not follow that Scripture would cease as well because we have already demonstrated that people who were not publicly recognized as prophets *can* compose Scripture (i.e., Ezra, Nehemiah, Lemuel's mother, *et al.*). Moreover, we also know that Scripture can be written during periods when there are no *public* prophets (as with Psalm 74:8 [9])[596] and even when prophecy itself ceased, as was the case when the Babylonians destroyed Jerusalem: "Sunk into the ground are her gates; he has removed and broken her bars. Her king and her princes are among the pagans; priestly instruction is wanting, *And her prophets have not received any vision from the LORD*."[597] Yet, Scripture continued to be written even after *public* prophets ceased to "receive any vision from the Lord." The New Testament and the first century Jewish historian Josephus both attest to *public* prophets and prophecy continuing after the time of Ezra and Malachi. Proposition 3, therefore, cannot mean *public* prophets ceased.

If Proposition 3 means that *post facto* prophets ceased after Malachi then it is making a circular claim. Here's why: Since *post facto* prophets are recognized as "prophets" only after their writings have been accepted as Scripture, the claim that there were "no [*post facto*] prophets in Israel after Malachi" is essentially the same as saying "We do not recognize any writing as Scripture after Malachi [therefore *post facto* prophets ceased]." But notice that the determining factor is not whether [*post facto*] prophets existed during this period, but whether there were writings that are recognized as Scripture. Proposition 3 is not really an argument at all, but rather bare assertion.

Without the support from later rabbinical literature, the evidence for the cessation of prophets theory becomes incredibly thin. For example, 1 Maccabees 14:41 is often cited in support of the cessation theory. It reads, "The Jewish people and their priest have, therefore, made the following decisions. Simon shall be their permanent leader and high priest *until a true prophet arises*."[598]

What does this passage teach? Does it mean that there were no true *public* prophets available to tell them what to do or that there were no *post facto* prophets to record sacred history? Obviously, it is speaking of the former (*public* prophets), which, as we have shown, has no necessary connection to the composition of Scripture. But even if one could establish a necessary connection between *public* prophets and the composition of Scripture, 1 Maccabees 14:41 actually argues against the cessation theory since the Jewish people and priests mentioned in the text clearly anticipate the arrival of a true prophet. If *public* prophets became an impossibility centuries earlier, what accounts for this expectation?

The most important piece of non-rabbinic evidence for the cessation theory comes from the first century Jewish historian Josephus. In his work, *Against Apion*, Josephus enumerated twenty-two books of sacred history that covers the time from Creation to the time of Artaxerxes. He writes that there were other histories (and in this context *sacred*

histories) that were written after Artaxerxes, but these histories were not as highly esteemed as the twenty-two because they lack an "exact succession of prophets" (*Against Apion* 1, 41).

Here is the problem: According to the cessation of prophecy theory, prophecy ceased in Israel after the time of Artaxerxes. If Josephus believed the cessation theory, he should have said that histories written after that period were not as highly esteemed by the Jews because they were *not written by prophets*. Someone may counter by saying that, for Josephus, a person had to be part of the "succession of prophets" in order to be a prophet. Besides the fact that there is no evidence for this assertion, Josephus still should have said that these later histories were not esteemed as the former because the lacked a *succession* of prophets.[599] But he didn't. Instead, he wrote that they lacked an "*exact* succession of prophets." But how could there be a succession of prophets (exact or inexact) after Artaxerxes when all prophets (or prophesy) supposedly ceased? Furthermore, Josephus acknowledges the presence of prophets and prophecy up until his own day (*ca*. AD 100), which contradicts the cessation of prophets theory.[600]

The remaining evidence for the "cessation of prophecy" theory comes largely from rabbinical writings that were composed after the normative Rabbinical Bible had been established.[601] These writings may contain history, but that is not their purpose. The traditions recorded in this literature was selected and edited by rabbis, for rabbis, on how to be a rabbi, in rabbinical Judaism. In other words, its purpose is to teach, not to record history. What did the "cessation of prophets" idea teach? Essentially this: "Until then, the prophets prophesied by means of the holy spirit. From then on, give ear and listen to the words of the Sages."531 In other words, rabbinical authority is the natural successor to the ministry of the prophets.

For the Christian, the biggest problem with the "cessation of prophets" theory is that it is not Christian. If the cessation theory was true, and all prophecy (and Scripture) ceased after Malachi or Esther, it then follows that *no* Scripture, including the New Testament, could be written. Moreover, if such a theory existed before the time of Christ, it would be reasonable to expect some defense or explanation in the New Testament or by the Apostolic Fathers as to why our Christian writings (*i.e.* the New Testament) should be considered to be *on par* with those of the Old Testament. The lack of any such defense, or even an awareness of the cessation idea, in the New Testament or in early Christian writings suggest that this is a post-Christian idea.

But regardless of whether the cessation of prophets theory is pre- or post-Christian, the fact of the matter is that Christians believe that the New Testament *is* inspired Scripture (just like the Old Testament). Therefore, the theory, from a Christian perspective, must be false.[602]

Furthermore, Rabbi Akiba's rejection of the New Testament and the Deuterocanon (see Chapter 3) speaks against such a theory pre-dating AD 135 since his actions would have been unnecessary; any writing composed centuries after Malachi would have been

rejected out of hand, but they weren't.

Proposition 3, therefore, is based upon dubious evidence, problematic on several different levels, and clearly theologically untenable for anyone who believes the New Testament is inspired Scripture.

PROPOSITION 4: Post-Christian rabbinical Judaism did not make any canonical changes, but simply followed what they had always used.

A change did indeed occur when rabbinical Judaism adopted a single normative "canon" based on the Hebrew Masoretic Text (see Chapters 3, 5-8). Doubtful and disputed books that were in the Hebrew MT were affirmed and books that were not in the MT (i.e. the Deuterocanon and New Testament) were rejected.

PROPOSITION 5: The widespread use and acceptance of the Deuterocanon by the early Christian Church was due to its ignorance of Hebrew and rabbinical tradition. The Church blindly followed the Septuagint.

The proposition attempts to dismiss or belittle the evidence to the contrary by asserting that the Christian acceptance of the Deuterocanon was either uninformed, ill-informed, or the product of ignorance.

For Christians, the collection handed on by Jesus and His Apostles is the norm. Holding on to that norm is really all that matters. There is no need to learn Hebrew or study rabbinic tradition to know it.

The acceptance of the Deuterocanon was certainly not the product of personal preference. On the contrary, it comes from an adherence to an earlier, and divinely established Christian norm as demonstrated by the evidence presented in this book: Christ and His Apostles used the Deuterocanon as inspired Scripture (Chapter 1) and the Greek Septuagint, which included the Deuterocanon (Chapter 4), was the New Testament's preferred Old Testament text. The early Christians continued to walk in-line with the New Testament practice by using the Septuagint as their preferred text (or the Latin translation of the Septuagint known as the *Old Latin*) and continued to use the Deuterocanon as Scripture (Chapter 9).

The charge that the early Church blindly followed the Greek Septuagint is also problematic. Some fathers who used the Septuagint or the Old Latin made overtures towards accepting some of the Pseudepigrapha like *1 Enoch, the Assumption of Moses*, and the *Ascension of Isaiah* (Chapter 12), yet none of these books were ever part of the Septuagint or the Old Latin. If the early Church "blindly follow the Septuagint," such overtures would not have been made. Furthermore, the early Church read and accepted the Theodotion version of the Book of Daniel, not the Septuagint version. This shows that the early Church did not march locked step with the Septuagint even though it was its preferred text.

Another version of this proposition alleges that by following the Septuagint several early Christians erroneously attributed certain deuterocanonical books to protocanonical authors thereby confusing their canonicity. For example, the Book of Baruch was

sometimes attributed to the prophet Jeremiah and the Book of Wisdom was attributed to Solomon. Since they believed Jeremiah and Solomon wrote these works, the fathers accepted them out of ignorance.

One wonders what the objector would say about our attribution of the Psalms to David even though many of them were composed by Asaph? Or what would be his response be to the common attribution of Proverbs to Solomon even though some sections were written by others? When the early Church attributed books to certain authors they were speaking in terms of similarities in style and content, not necessarily authorship. For example, the books of Wisdom and Sirach were both said to be "of Solomon," not because Solomon wrote them - the early Church knew that Sirach wrote Sirach - but because they were similar in style to Solomon's writings.[603] Baruch was attributed to Jeremiah because he was the prophet's secretary. These books were sometimes grouped together with other books, but in most cases they retained their distinct identity.[604]

In regards to the supposed ignorance of Hebrew and rabbinic tradition, the charge is plainly false. Rufinus (writing near the end of the fourth century), explodes this myth when he argued against Jerome's exclusion of all non-Hebrew texts from the Old Testament:

> There has been from the first in the churches of God, and especially in that of Jerusalem, *a plentiful supply of men* who being born Jews have become Christians; and their *perfect acquaintance with both languages* and their *sufficient knowledge of the law* is shewn by their administration of the pontifical office. In all this abundance of learned men, has there been one who has dared to make havoc of the divine record handed down to the Churches by the Apostles and the deposit of the Holy Spirit?[605]

Rufinus' statement stands to reason. There had always been a continuous stream of Jewish converts to Christianity. They knew Hebrew and rabbinical tradition, yet, as Rufinus notes, none "dared" to change the divine record as it has been handed on to the churches by the Apostles as the "deposit of the Holy Spirit."

Proposition 5 is contradicted by the facts and appears to be a poorly veiled attempt to sweep unpleasant evidence under a rug.

PROPOSITION 6: The few Fathers who knew Hebrew and rabbinical tradition affirmed the true canon, which excluded the Deuterocanon.

Proposition 6 is really a positive re-statement of Proposition 5. Ignorance Christians were led astray on the Deuterocanon and enlightened Christians (i.e. those who knew Hebrew and rabbinical tradition) got it right on the Deuterocanon. This proposition also assumes the truth of Proposition 1, and possibly 2 and 3 as well.

For the Christian, this proposition contains a *prima facie* absurdity in that it supposes that the Church of Christ, the pillar and foundation of truth (1 Timothy 3:15), labored in ignorance with a false Old Testament canon, while rabbinical tradition, with all

its historical and theological difficulties, nevertheless, retained the true canon. Could God, with perfect foreknowledge of all that what would transpire, allow the "pillar and foundation of truth" to accept false and spurious documents as His own word?[606] Could Christ, the Bridegroom, really have been so neglectful of His Bride? Origen of Alexandria, who knew both Hebrew and rabbinical tradition, mocked such an idea.

But even if one grants the point and allows Divine Providence to be so neglectful by only allowing a few select Christians, who happened to know Hebrew, to become beacons of light to broadcast the news of the true canon throughout the Church, we run into another odd problem. Nearly all of those very same fathers (i.e., Origen, Hilary, Athanasius, Cyril of Jerusalem, Epiphanius, even Rufinus) who supposedly discovered the "true" canon through their knowledge of Hebrew and rabbinical tradition, never followed it. Quite the opposite. They used the Deuterocanon, quoted it as divine Scripture, and even appealed to it to confirm doctrine (Chapter 9). How could these beacons of light fail to follow their own advice? Didn't their knowledge of Hebrew and rabbinical tradition teach them the truth? It appears that these Church fathers were only enlightened when they composed lists that excluded the Deuterocanon (see Appendix 1). Everywhere else in their writings, they appear to be wallowing in the same ignorance as those who are said to have blindly follow the Septuagint and Old Latin. Surely, this is not a tenable explanation. Rather, it is a good example of Special Pleading.

Proposition 6, therefore, is counter-factual, gratuitous, and is guilty of Special Pleading.

PROPOSITION 7: By the time of Jerome, the Protestant canon was the common canon of the Church.

The evidence presented in Chapters 9-11 directly contradicts this claim.

PROPOSITION 8: The North African councils that affirmed the canon of Scripture (with the Deuterocanon) were local councils and had virtually no authority in the Church.

The controversy stirred up by Jerome's *Latin Vulgate* (with his anti-deuterocanonical prefaces) affected mostly the Latin-speaking West, not the East (see Chapter 13). The Church in the East used the Septuagint and had no need for a Latin translation. It is not surprising, therefore, that an official response to Jerome came from the Latin West (i.e., the North Africa councils and Pope Innocent I). It should be noted, however, that even though the controversy never came to a boiling point in the East as it did in the West, Eastern Christians nevertheless accepted the North African councils.[607]

Not to be uncharitable but this proposition seems to be a rather odd charge for Protestants to make since they believe that Church councils, even General or Ecumenical Councils, can and do err. Therefore, even if Hippo or Carthage were Ecumenical Councils, which they are not, Protestants would still reject their authority and claim that they had erred. Why then point out that they were local councils?

Regardless of whether they were local or General, the African councils do bear witness to the common belief of the Church at the end of the fourth century and earlier

(See Chapters 9-11). Quibbling over their authority, although important for a dogmatic theologian, does not affect the strength of their witness.

PROPOSITION 9: A large number of scholars in the Middle Ages rejected the Deuterocanon as apocrypha.

Proposition 9 sometimes functions as an attempt to create a line of historic continuity from Jerome to the Protestant Reformation by appealing to the medieval theologians who followed Jerome on this issue. Even if the claim of a large number of scholars were true, what would Proposition 9 prove? Does it prove that the Protestant canon is true? What if a Catholic argued that an even larger number of Medieval theologians accepted the Deuterocanon as Scripture in its fullest sense? Would that demonstrate that the Catholic canon is true? Of course not. Scripture isn't determined by counting heads, much less the heads of Medieval theologians. It is firmly anchored on divine authority, Jesus and His inspired Apostles who handed on knowledge of the true canon to the Church, which makes this collection manifest in its liturgy, its use, and its decrees.

It should also be pointed out that this "large number" of theologians is hardly a unified body. It is true that some quoted Jerome and follow his opinion in their other writings. Others gave a hat-tip to Jerome by parroting the saint's prefaces, but used the Deuterocanon as inspired Scripture in their writings. Still others twist Jerome's words to make them fit that of the Church.[608] It is also notable that within this "large number of theologians" how few of them arrived at their opinion on their own. The rest relied on the authority of St. Jerome. And since Jerome's view is not longer tenable (see Chapter 13) these theologians' opinions fall with him.

Therefore, Proposition 9 suffers from over generalization, and even if it were true, it would prove nothing.

PROPOSITION 10: Protestantism did not remove these books from Scripture; rather, the Catholic Council of Trent added them.

This proposition is false and I will refer to reader to my previous book, Why Catholic Bibles Are Bigger, for a more detailed explanation as to why it is so. In short, the deliberations of the fathers at Trent show that they believed the issue of the canon had been definitively settled by previous councils and decrees. A few council fathers wished to make distinctions between different books, but they were summarily rejected since Trent wished only to reaffirmed, without comment or addition, what had been affirmed in previous decrees (i.e., the North African councils, various papal decrees, and the Council of Florence). The only change introduced was the addition of an anathema, which is a canonical penalty given to any Catholic who opposes the Council's teaching on the matter.

If Trent didn't add these books, did Protestantism remove them? Again, my previous book addresses this question as well. The ever-shifting sands of Protestant argumentation indicate that such is the case. Apart from an appeal to Jerome, early

Protestants differed widely among themselves as to why the Deuterocanon was Apocrypha. Luther appealed to the inner quality of the books. He believed that a book is canonical only in so far as it "preached Christ."[609] Zwingli believed the Deuterocanon was not "Apocrypha" but "Church Books" although they still could not be used to confirm doctrine.[610] Calvin believed that the "Apocrypha" was incapable of providing the full assurance of faith for the believer.[611] The Anglican Thirty-nine Articles distinguishes the Deuterocanon from the Protocanon because the latter "was never in doubt by the Church."[612] The French (Gallican) Confession proposed that it was the "inward illumination of the Holy Spirit," not the consent of the Church, that enlightens believers as to the true Scriptures.[613]

Even its status as being Apocrypha has changed. Luther, who appealed to Jerome, called them "Apocrypha," and forbad its use for confirming doctrine, yet he insisted that these books were "good and useful" to read. He essentially considered them non-canonical Scripture.[614] Calvin, likewise, was not opposed to the Apocrypha being read as long as it isn't used to confirm doctrine.[615] In contrast with Luther and Calvin, the *Westminster Confession* declared that the "Apocrypha" should have "no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings."[616] The *Edinburgh Bible Society* thought that the very presence of the "Apocrypha" in Protestant Bibles was abhorrent since it furthered the cause of the one "who opposeth and exalteth himself above all that is called God" (2 Thessalonians 2:4), namely the Pope.[617] Today marks the end point of the de-evolution of the Deuterocanon within Protestantism. When Protestantism was young the Deuterocanon was seen as a kind of non-canonical Scripture that was good and useful to read (as long as you don't use it to confirm doctrine). Today, the "Apocrypha" has been exiled from nearly all Protestant Bibles, neglected, and largely forgotten. That's quite a change.

CONCLUSION

The ten propositions above outline what can be called the standard apologetic model for the Protestant canon. Each of its propositions, however, fails either through a lack of supporting evidence, contradictory evidence, fallacies (i.e., Special Pleading, *non sequitur*, circular reasoning, etc.), or they propose ideas that are contrary to or undermine the Christian Faith. Therefore, the standard apologetic model for the Protestant canon fails to provide a coherent, plausible, Christian explanation of all the evidence. Since it fails to shoulder the burden of proof, the *status quo* remains.

OBJECTIONS AND ANSWERS

OBJECTION #1: I have a different set of reasons why the Deuterocanon is Apocrypha and you didn't really touch on any of them. Therefore, you didn't disprove that the

Deuterocanon is Apocrypha.

REPLY TO OBJECTION #1: Well said. *You* have *your* set of reasons. In other words, *your* list, whatever it may be, is the product of your own ingenuity. The internet has hundreds of different criteria for what makes a book Scripture. In the end, however, they are all arbitrary because Scripture didn't become Scripture because it fulfilled so-and-so's check list. Scripture became Scripture because the Holy Spirit inspired human authors to write a set number of books and the Church manifests and sanctions the true Christian canon both through its usage and in its formal decrees.

OBJECTION #2: Our full assurance concerning the canon doesn't come from history. It comes from the inner witness of the Holy Spirit that assures us of its truth. I read the Deuterocanon and it didn't grip me spiritually like the protocanonical books. Therefore, the Deuterocanon is not Scripture.

REPLY TO OBJECTION #2: There is no doubt that one should be open to what God is saying in our hearts. However, when one tries to establish a fact by the witness of the Holy Spirit alone, he or she is violating the teaching of the Holy Spirit, since Scripture teaches that a fact is established by two or three witnesses, not just one (Deuteronomy 17:6, 19:15, Matthew 18:16, 2 Corinthians 13:1, 1 Timothy 5:19, Hebrews 10:28). This is said for good reason. Every year, thousands of people become Mormons because they followed the inner witness *alone* when they read the *Book of Mormon*. This "witness" was accepted without ever looking at all the evidence to the contrary. As a result, tens of thousands of people are led into a false religion and accept a false collection of books. In contrast, this book has proposed not one or two, but several lines of evidence that attest to the Deuterocanon being part of the original deposit of the Holy Spirit given by the Apostles to the Church. But what about your failure to receive confirmation from the Holy Spirit?

The problem with relying on an inner witness is that it presumes that God will answer our prayers on cue and in the way we expect Him to answer. But Scripture teaches that the Holy Spirit goes where He will (John 3:8). God is in control, not us. Perhaps the Holy Spirit will attest to a writing, but after the second reading, or the third reading, or maybe a dozen, or even after years of reading. I'm sure you've experienced instances where you've read a text for years but its import didn't really "grip you" until recently. If the Holy Spirit is willing to delay a special grace for a passage of Scripture, what is to prevent Him from doing the same thing with a book? Since the witness of the Holy Spirit depends on the Holy Spirit's will, not your own, it really isn't a practical test at all.

Furthermore, the internal witnesses of the Holy Spirit will never produce a closed canon. There may be inspired books that you haven't yet read (and re-read or read a multiple times) that you could receive a positive witness. All you can say is, "Up to this point, I believe these are Scripture. Maybe there are more. I should keep reading." Since the inner witness is supposed to be passive, one will never receive a witness that these books alone are Scripture and there are no others because if one did then we are no

longer talking about a passive "inner witness," but active public revelation, which violates Jude 3.

God makes footprints in history. 1 John 4:1-3 warns us about false spirits who deny that Jesus came in the flesh. Our Incarnate Lord was a real, physical, being who lived and walked in and around first century Judea. We know that He came in the flesh, not only because the spirit witness to it, but because left physical evidence, a historic footprint, that attests to his fleshly existence (1 John 1:1-3). My question is, if this is true in regards to Christ's true humanity, why wouldn't it be true for the books Christ and His inspired Apostles handed on to the Church? Only a false spirit would demand that its word alone be followed to the exclusion of history. Think of it this way. Because God became flesh, the Incarnation weds God's actions to history. To treat the issue of the canon as a purely spiritual reality (to the exclusion of the historical data) seems to me to be akin to denying Christ came in the flesh and according to 1 John 4:1-3, it is the sign of a false spirit.

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593. For these and other examples see Daniel Gruber's *Rabbi Akiba's Messiah: The Origins of Rabbinic Authority*, (Hanover, NH: Elijah Publishing, 1999), p. 73-75.

594. See *Why Catholic Bibles Are Bigger*, p. 14-25.

595. Matthew 10:40-41, 11:13, 14:5, 16:14, 26, Mark 1:15, 8:28, 13:22, Luke 2:25-26, 36, 7:16, 26, 6:39, 9:19; John 1:21, 25, 7:52, 9:17, 11:49-52.

596. The same is found in Daniel 3:38 LXX, "We have in our day no prince, *prophet*, or leader, no holocaust, sacrifice, oblation, or incense, no place to offer first fruits, to find favor with you."Emphasis mine.

597. Lamentations 2:9. Emphasis mine.

598. Emphasis mine.

599. It's difficult to see why a "succession" would be necessary since the office can be left open (Psalm 74, 1 Maccabees 14:41) and the prophet can be chosen directly by God (Amos 7:14-15) or be entirely unconnected with other prophets (i.e., Agur, Lemuel's mother, etc.).

600. For further discussion on Josephus, see *Why Catholic Bibles Are Bigger*, 50-57.

601. *Sedar Olam Rabban*, 30, which was written ca. AD 165 –200.

602. One could modify this theory to state that there was no prophecy until the advent of the Messiah and only then did prophecy return to Israel. This modification, however, finds no precedence in Josephus or in the rabbinical texts that speak to the cessation of prophecy. The modified theory would be even more tenuous than the unmodified version.

603. See Augustine, *On Christian Doctrine*, 2, 13.

604. Although it is common for such attributions to be made in quotations (i.e., "As Solomon says…[quotes Sirach]" the early Christians were careful to distinguish these books when grouped together (i.e., "Jeremiah, with Baruch and the Epistle") and when they cited these books individually (i.e. It says in the book of Baruch…). Therefore, the distinction made concerning the so-called "free-standing Apocrypha" is neither helpful nor completely accurate.

605. Rufinus, *Apology against Jerome*, book 2, 33. Emphasis mine.

606. Protestant apologists commonly assert that the Church is the "pillar and foundation of truth" only because it correctly follows the Scripture, which is the "pillar and foundation of truth." However, if Divine Providence failed to ensure that the Church had authentic Scriptures (i.e., without the Deuterocanon) then this proposition would suggest that the Church described in 1 Timothy 3:15 either didn't exist or if it did it was comprised only of a handful of fathers who knew Hebrew.

607. The closest the East ever came to a Jerome-like controversy on the Deuterocanon would be Cyril Lucar's rejection in 1627. See *Why Catholic Bibles Are Bigger*, 242-243.

608. For a more detailed analysis of these theologians see *Why Catholic Bibles are Bigger*, 200-232.

609. Second Leipzig Disputation (1519).

610. *Preface to the Zurich Bible* (1543).

611. *Preface to the Geneva Bible* (1540).

612. *The Thirty-nine Articles*, Article 6.

613. *The French (Gallican) Confession* (1599), Article 3

614. *Apocrypha Preface to Luther's German Bible*, also see Chemnitz's *Ministry, Word, and Sacrament* and *The Dietrich Catechism*, Q. 5, 6.

615. John Calvin, *Antidote to the Council of Trent,* Session Four, trans. Henry Beveridge, (Edinburgh, 1851), 69.

616. *Westminster Confession*, 1, 1.

617. *The Second Statement of the Committee of the Edinburgh Bible Society, being a statement respecting…a deputation from the Committee of the British and Foreign Bible Society, relative to the Circulation of the Apocrypha* (Edinburgh: W. Whyte & Co.), Second Committee Statement, p. 39.

CHAPTER 15
IN CLOSING

GOD ESTABLISHED THE canon by inspiring a set number of books. How do we know which books God inspired? As Christians, we look to Jesus Christ and His inspired Apostles for the answer since they are *the* norm for all Christians.

After Christ ascended into heaven, He gave the Apostles a special gift of the Holy Spirit and charged them to make disciples of all nations "…teaching them to observe all that I commanded you" (Matthew 28:20), which undoubtedly include which books comprised the inspired Old Testament. Was the Deuterocanon included within this original deposit of Faith? The question can be answered by examining the internal evidence (the Deuterocanon and the New Testament) and external evidence (extra-biblical writings).

The internal evidence indicates that the Deuterocanon was indeed included among the sacred Scripture of Christ and His Apostles. We find several cases where the New Testament uses the Deuterocanon as authentic members of sacred Scripture in its fullest sense (i.e. capable of confirming doctrine). The Deuterocanon itself even evidences that it is something more than mere human writings by providing very lengthy, detailed, and accurate prophecies about Christ, His passion, and the Son's relation to the Father, and so on. None of these doctrines can be known through human reason or through the observation of nature (Romans 1:20), but only through divine revelation.

The New Testament also shows tacit approval of the Deuterocanon through its preference for the Greek Septuagint as its Old Testament text. Not only does the New Testament draw most of its quotations from the Septuagint, but there are several instances where it presupposes that the Christian reader likewise knew and accepted the Septuagint text as Scripture.[618] Since the Septuagint of Jesus' day included the Deuterocanon, the New Testament's approval of the Septuagint extends to the Deuterocanon as well.

When all of these points are taken together, the internal evidence provides strong probative grounds for believing that the Deuterocanon was included within the collection of sacred Scripture given to the Church by Christ's and His inspired Apostles.

This point is confirmed by external evidence (i.e. writings outside of the Deuterocanon and New Testament).

Among the earliest external evidence is Rabbi Akiba's words in *Tosefta Yadayim,* 2:13, which was composed in Judea sometime around AD 132. Akiba rejected both the New Testament and the Deuterocanon as sacred texts. This rejection indicates that there must have been a large enough population of Jewish Christians inside Judea before AD 132 that accepted the Deuterocanon as sacred Scripture for Akiba to consider it part of the Christian Scriptures. But surely this Jewish Christian acceptance and use of the Deuterocanon didn't start overnight. The belief in the sacredness of the New Testament and Deuterocanon by Jewish Christians would certainly have started well into the first century, which is confirmed by both the internal evidence we examined and the Christian writings that are closest to the time of the Apostles, the Apostolic Fathers.

There are also several lines of evidence that show an acceptance of the Deuterocanon as sacred Scripture prior to the establishment of the Rabbinical Bible (*ca.* AD 100-135). The pre-Christian Greek Septuagint included the Deuterocanon as part of its sacred corpus. Furthermore, *Tosefta Yadayim,* 2:13 and Rabbi Joseph's statement (*Sanhedrin* 100b) that the rabbis "withdrew" Sirach both suggest an earlier period where, at least some Jews, accepted the Deuterocanon as sacred and it was later rejected by rabbinical authority. The discovery of the stichographic fragments from the Book of Sirach appear to confirm this point. Both these fragments pre-date Christianity and witness to two different groups within Judaism (found at Qumran and Masada). Both fragments use a stichographic layout that is used almost exclusively for poetic biblical texts. These fragments, along with Rabbis Akiba's and Joseph's statements, provide solid probative grounds for a Jewish acceptance of the Deuterocanon as sacred Scripture prior to the close of the Rabbinical Bible.

Early Christian use of the Deuterocanon as Scripture in its fullest sense testifies to its approval and dissemination by Christ's Apostles to the Church. A broad and consistent consensus within the early Church is found everywhere, it extends back deep into antiquity, and it was held by nearly everyone.

Using Paul's two-fold description of Scripture being inspired and its consequent ability to confirm doctrine by way of teaching, reproof, correction, and training in righteousness (2 Timothy 3:16), we found that this broad consensus, up to the time of St. Jerome, affirmed both conditions for the Deuterocanon. It is inspired by God (Category A) and it is capable of confirming and establishing doctrine (Category B). The Deuterocanon served as theological proofs in argument, both as individual texts and as part of the Scriptural *testimonia* by both orthodox Christian writers and heretics. Its authority was rarely qualified (Category Negative C). When it was qualified or rejected, the testimony comes relatively late, and in some cases, ambiguously. Explicit denials (Negative A and B) begin at the late fourth century only to encounter immediate opposition.

Augustine and the North African councils confirm the consensus, ubiquity, and

antiquity argument since their findings were the result of essentially the same methodology. The North African councils reproduces the names of those books that were read as sacred Scripture by all or nearly all of the Christian churches, scattered throughout the world, especially in the churches known to be the seat of an Apostle or to receive letters from them. Proof of the soundness of this approach can be seen in Augustine's and the North African council's ability to accurately confirm the New Testament canon in its entirety. If the antiquity, ubiquity, and consensus approach can show forth the correct New Testament canon, why can't that same approach attest to the correct Old Testament canon?

The persistent positive Christian use of the Deuterocanon also attests to its apostolic approval. Unlike the true apocrypha, even those that were used and alluded to in the New Testament, the Deuterocanon was not rejected and abandoned. The Deuterocanon not only persisted, but flourished in use despite its exclusion from the Rabbinical Bible and the occasional Christian doubt. Even after the greatest biblical scholar in antiquity, Jerome, vehemently rejected it, they continued to be read, cited as inspired Scripture, and used to confirm doctrine in the Church. What was it that the Deuterocanon possessed that the true apocrypha (*1 Enoch, the Assumption of Moses, Ascension of Isaiah*) lacked? Ultimately, it was that these books were within the "ancient landmarks" that set the boundaries of sacred Scripture for Christians. The true apocrypha, even those used in the New Testament, lacked such a pedigree. As a result, the Deuterocanon flourished and the true apocrypha disappeared.

We also pointed out how the standard argument advanced against the Deuterocanon is simply not tenable since it fails to provide a coherent plausible Christian explanation of all the evidence. The same is true for the historic justification for the Protestant Old Testament canon, which rests almost entirely upon St. Jerome. Luther appealed to Jerome. Reformed theologians appealed to Jerome. Anglicans appealed to Jerome. Some early fathers who knew Jerome were influenced by him as were many medieval theologians. But Jerome's rejection of the Deuterocanon was based on a demonstrable error. The Dead Sea scrolls dismantled Jerome's simplistic theory of "Hebrew truth." If Jerome is wrong then are all those who followed him or were influenced by him are wrong on this point as well. The historic Protestant case, therefore, collapses.

Protestants also appeal to a selection of ancient lists as proof that the Deuterocanon is apocrypha (i.e., Melito, Origen, Hilary, Cyril, Athanasius, etc.). As we will soon see in Appendix 1, the appeal to these lists as witnesses against the Deuterocanon does not stand up to scrutiny. Some of them exist only as fragments, others are ambiguous, and almost none of them agree with each other. Most of these lists attempt to reproduce the books of the Rabbinical Bible without proposing that they should be made the Christian norm. Proof of this last point is seen in the fact that almost none of the fathers who composed such lists actually followed them themselves. They freely used the Deuterocanon as divine writings and many times used it to confirm doctrine.

In conclusion, the internal and external evidence together form a coherent picture of

the origins of the Deuterocanon. Christ and His inspired Apostles handed on the Deuterocanon as part of the normative inspired Scripture for Christians: Its acceptance was immediate. Early on, Christian and non-Christian Jews appear to have accepted them. Eventually, Rabbinical Judaism set for itself a different normative collection of Scripture, which excluded the Deuterocanon. The early Church accepted the Deuterocanon. True. Some doubted. But some fathers occasionally doubted some protocanonical books as well as the deuterocanonical books of the New Testament well. Before Jerome, these doubts were rare and even after Jerome they never overturned the Church's continuous acceptance.

Although many other arguments can be adduced in favor of the Deuterocanon, it is my conviction that the arguments presented in this book, when taken as a whole, demonstrate that the Deuterocanon is Scripture in its fullest sense and they should belong to every Christian Bible as such.

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618. As we noted in that chapter, the Septuagint was not the exclusive text, the New Testament also used other text traditions that differed from the Septuagint. However, these other texts seem to be the exception and not the rule.

APPENDIX 1

THE PROBLEM WITH LISTS

THE HISTORICAL ARGUMENT against the Deuterocanon, if we restrict it to the end of the fourth century, consists of an appeal to lists composed by the following Fathers: Melito of Sardis (*ca*. AD 180), Origen of Alexandria (*ca*. AD 240), Hilary of Poitiers (*ca*. AD 350), Cyril of Jerusalem (*ca*. AD 360), the council of Laodicea (AD 363), Athanasius (AD 367), Gregory Nazianzus (385-389), Amphilochius (*ca*. AD 380), Epiphanius (*ca*. AD 385), and Jerome (*ca*. AD 380-90).[619]

It is argued that since these lists omit the Deuterocanon their authors rejected these books as inspired Scripture. The simplicity of this argument makes it attractive, but its simplicity is due to its over-generalization making this apology inaccurate to the point of being misleading. How does it over-generalize? It assumes that all of these lists have equal evidentiary value *and* that all these lists were intended to delineate the limits of the Christian Old Testament canon. Such is not the case and to understand why this is so we must first say a few words about lists in general and how they function.

THE POINT OF MAKING A LIST

Most people don't spend much time thinking about lists. One list seems to be the same as another. But lists are meant to represent something. They are composed to serve a specific purpose. In order to determine the evidentiary value of a list, one must first determine exactly what the list is meant to represent and what purpose it is meant to serve. Consider the following questions:

What is the list meant to represent?

Is the list meant to reflect the author's personal belief, the universal belief of Christians, or the views of some other group? If it is meant to reflect the views of some other group, what bearing does that group's views have on the Christian canon? Did the author compose his list for Christians to adopt? Did the author adopt it himself?

How one answers these questions will directly affect the list's relevance and evidentiary value. For example, the sixth century father Junilius Africanus composed a

list of the books of Scripture that he divided into different levels of authority. He listed the books of Chronicles, Job, Judith, Esther, and Maccabees as having "intermediate" authority.[620] What would be the evidentiary value of Junilius' list in regards to the canon? Well, it tells us a lot about Junilius' own personal beliefs about these books, but it would tell us practically nothing about the views of Christians at this time. Therefore, it has little to no evidentiary value in regards to the canon.

The same is true for lists composed to represent the views of others. For example, a Protestant list of the books Catholics accept as Scripture would be valuable in ascertaining the beliefs of Catholics, but unless it stipulates the differences between the two groups ("they accept Sirach, but we don't"), it tells us very little about what Protestants believe, other than the author's desire to make known to Protestants what Catholics believe (implying a difference). As you will see, a blanket appeal to ancient lists as witnesses to the ancient Christian Old Testament canon is far too general to be helpful and further specificity is necessary.

Is the list descriptive or exhaustive?

Lists generally fall into one of two categories, descriptive or exhaustive. A descriptive list contains representative items that are found in a category without intending to stipulate every item. A good example of a descriptive list would be a public service announcement made before a concert or an event. The announcement may list certain activities that are not permitted during the performance (no flash photography, no smoking, no loud talking, etc.), but it is not meant to prohibit *only* those activities. Fighting, drinking, the use of illegal substances, and others things are also prohibited. The descriptive list assumes that the audience understands that these things are prohibited as well. The purpose of the announcement is only to give representative items the infractions that are most likely to be committed at this kind of event. Exhaustive lists are different. They are meant to stipulate all those things, and only those things, that are to be found in a given category. Therefore, any item omitted in an exhaustive list is to be understood as being excluded from that category.

Determining whether a list of the books of Scripture is descriptive or exhaustive is extremely important. A descriptive list of Scripture may single out certain books without necessarily implying that the books not listed are to be excluded or rejected. As when, for example, a person creates a list of the books of Scripture that he believes to be the most certain books of Scripture. The books omitted from this type of list doesn't imply that they cannot be Scripture. They just didn't make the author's list of those "most certain." An exhaustive list, on the other hand, would say something like, "The following are the books of Scripture and all other books are to be rejected as Apocrypha." In this case, any book not listed is rejected.

What was the author's purpose in composing the list?

People often assume that any list of Old Testament books is an attempt to enumerate the books of the Christian canon but there are innumerable reasons why this simply is not true. A person may construct a list of books because he sees some significance in a

particular order or a correspondence of numbers or that these particular books suites the needs of his audience. In the example above, Junilius Africanus placed Chronicles and Job in an intermediate category, yet these books' authority and canonicity were rarely doubted. His list, therefore, was not meant to reflect the books' inspired authority, but their perceived usefulness for his audience.

Is the list objective or theoretical?

A list may represent a real state of affairs or it may represent something that the author thinks ought to be. For example, on a certain occasion, an author may think to himself, "I don't think all of the books read as Scripture are helpful or sound, so I think the Church should instead read only the books that I list." In this case, the list is theoretical. It is not meant to reflect the current state of affairs (even for the author). It is theoretical in that it expresses the wishes or convictions of the author. But since it does not provide the objective canon of the Church, theoretical lists have little value.

Is the list meant for everyone or only for particular persons or circumstances?

Lists can be used to serve a special need. For example, a bishop instructing new Christians may wish to steer his flock away from controversy by suggesting that they restrict their reading to certain books. In such cases the list is meant to serve a pastoral need. It was not intended to be an objective statement on the canon much less was it proposed for all Christians to adopt. Therefore, they have limited value.

Does the terminology used in the ancient list (i.e., canon, canonical, apocrypha etc.) correspond to how it is used today?

Are we comparing apples to apples? Terminology changes with time. Just because a list uses the same terms that we do today doesn't necessarily mean that those terms meant the same thing. This is especially true with theological terminology like *canon* and *apocrypha*. For example, the term "canon," as it is used today, is an authoritative list of inspired works. The "canon" is co-extensive with inspired books so that whatever is canonical is inspired and whatever is not canonical is not inspired. Earlier in Christian history, however, the term appears to be used in a more restricted sense so that an inspired book of Scripture may not be, strictly speaking, called "canonical." The term "apocrypha" has changed as well. Originally, it referred only to heretical writings, but later around the fifteenth and sixteenth centuries its meaning expanded to include even inspired writings. Therefore, it is important to determine whether the terms used in a list corresponds to how we use them today. Only then can we be confident that we are comparing apples to apples.

USE OF LISTS

In summary, those who appeal to such lists against the Deuterocanon assume that:

- They represent the books accepted by all Christians as canonical Scripture.
- They testify to a real state of affairs and not the theoretical opinion of the

author.

- They are exhaustive lists, not descriptive (so that whatever is omitted in them is to be rejected).
- Their content is to be adopted by all Christians universally (not restricted for any particular circumstance or audience).
- They are using terminology (such as "canon," "apocrypha," etc.) to mean the same thing that we do today.

Otherwise, the list loses its probative value. With this in mind, let's examine each list to see whether it fulfills the purpose for which it is cited.

MELITO OF SARDIS (*ca*. AD 180)

The first and earliest list is that of Melito of Sardis who composed the list near the end of the second Christian century. The complete text of Melito is lost. His list, however, survives only as a fragment preserved in Eusebius's *Church History*, Book 4, 26, 12-14, which reads:

> But in the Extracts made by him the same writer gives at the beginning of the introduction a catalogue of the acknowledged books of the Old Testament, which it is necessary to quote at this point. He writes as follows: 'Melito to his brother Onesimus, greeting: Since thou hast often, in thy zeal for the word, expressed a wish to have extracts made from the Law and the Prophets concerning the Saviour and concerning our entire faith, and hast also desired to have an accurate statement of the ancient books, as regards their number and their order, I have endeavored to perform the task, knowing thy zeal for the faith, and thy desire to gain information in regard to the word, and knowing that thou, in thy yearning after God, esteemest these things above all else, struggling to attain eternal salvation. Accordingly when I went East and came to the place where these things were preached and done, I learned accurately the books of the Old Testament, and send them to thee as written below. Their names are as follows: Of Moses, five books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Jesus Nave, Judges, Ruth; of Kings, four books; of Chronicles, two; the Psalms of David, the Proverbs of Solomon, Wisdom also, Ecclesiastes, Song of Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book; Daniel, Ezekiel, Esdras. From which also I have made the extracts, dividing them into six books.' Such are the words of Melito.[621]

ANALYSIS

Since only a fragment of Melito's original work has survived, the material available for analysis is very limited. Eusebius does provide us with several clues as to the intent and

purpose of Melito's list. Eusebius tells us that this list of the "acknowledged" books was found at the beginning of the introduction to Melito's work called *Extracts*. What exactly was *Extracts* and why did Melito feel the need to include a list of the Old Testament books (not the New Testament) at the beginning of his introduction?

Extracts appears to be part of a well-known genre of Christian anti-Jewish apologetic literature. This is not only my opinion, it is also the opinion of the fiercely anti-Catholic Protestant historian Philip Schaff who calls attention to this point in his work The Nicene and Post-Nicene Fathers. In it, Schaff quotes from Arthur C. McGriffith's, Dialogue Between a Christian and a Jews, which reads:[622]

> The nature of the work is clear from the words of Melito himself. It was a collection of testimonies to Christ and to Christianity, drawn from the Old Testament law and prophets. It must, therefore, have resembled closely such works as Cyprian's *Testimonia,* and the Testimonia of Pseudo-Gregory, and other anti-Jewish works, in which the appeal was made to the Old Testament —*the common ground accepted by both parties*—for proof of the truth of Christianity. Although the Eclogae of Melito were not anti-Jewish in their design, their character leads us to classify them with the general class of anti-Jewish works whose distinguishing mark is the use of Old Testament prophecy in defense of Christianity[623]

Melito's *Extracts* was a Christian apologetic work. Its quotations were to be used in defense of Christianity in Jewish / Christian dialogues. Since it is necessary for there to be "common ground accepted by both parties" (that is a common authoritative source for Christians and Jews), Melito felt it necessary to first determine which books rabbinical Judaism accepted. This explains why Onesemus in his zeal for the Faith needed to know which books could be used in Christianity's defense. Using the same texts is extremely important. As Origen wrote only a few decades later, the Jews "scornfully laugh at Gentile believers" when they quoted texts that differ from their Rabbinic Bibles.[624] Melito's list was to help Onesemus avoid such scornful laughter. Therefore, Melito provides at the very beginning of his introduction a list of the Old Testament books that were accepted by the rabbis of his day.

Epiphanius of Salamis does essentially the same thing in his book of extracts against the heretical group known as the Marcionites. Marcion, the group's founder, composed his own canon of Scripture that omitted books that disagreed with his theology. Epiphanius' *Extracts* begins, like Melito's work, with a discussion of Marcion's canon from which he drew his material:

> Some years ago, to find what lies this Marcion had invented and what his silly teachings was, I took up his very books which he had mutilated, in the so-called Gospel and Apostolic Canon. From these two books I made a series of <extracts> and selected material which arranging the points in order, and numbering each… And in this way I went through all the passages in which it

is apparent that, like a fool, he still retains these leftover saying of the Savior and the apostle to his own destruction."[625]

Did Epiphanius wish for his Christians readers to adopt Marcion's "so-called Gospel and Apostolic Canon?" Of course not. He introduces Marcion's mutilated canon purely for apologetic purposes, so that Christians could refute Marcion on his own terms using extracts taken from the books that he accepted. The same is true with Melito. He reproduced the books accepted in rabbinical Judaism, not for his Christian readers to adopt, but for the purpose of refuting the Jews on their own terms.

Another indication that Melito's list was not intended to reflect the Christian Old Testament is the fact that he needed to travel to the Holy Land to learn which books to include in his list. Why travel to the Holy Land? Didn't this esteemed bishop of Sardis know which books were being read as Scripture in his own churches? How could he preside over the liturgy while being ignorant of which books were to be read? Even if he were that ignorant, weren't there any other Christians in Sardis who could have informed him? Or are we to suppose that they were ignorant too? What about the churches neighboring Sardis? Why didn't he inquire among them instead of making the arduous journey to the Holy Land? Moreover, even if these neighboring churches also didn't know which books were read as Scripture in their liturgy, certainly some Christian church along the way to the Holy Land would have known. If Melito's list is meant to represent the Christian Old Testament canon, his actions seem to require an epidemic of ignorance. Surely, this cannot be the case. Melito most certainly knew which books were read as Scripture in Sardis and the surrounding area. But he and other Christians may not have known which books were officially adopted as part of the Rabbinical Bible several decades earlier.

One may counter by asking, "What about the Jews in Sardis? There existed a large Jewish population in Sardis at this time. Why didn't Melito ask the local rabbis?" We can only guess at the answer. Since it is inconceivable that Melito did not know which books he read as Scripture at his own liturgy, one possible explanation may be that Onesemus wanted a more authoritative or definitive answer than the opinion of a local rabbi.[626] The rabbinic school located in Jamnia (or its alternative location Usha) was the center for Jewish learning at this time. Melito went straight to the rabbinic source, just like Epiphanius went straight to the Marcionites, to find out which books they accepted so that he could base his extracts upon them.[627]

Melito's list is not an exhaustive list of the Christian Old Testament, but a descriptive list of the books that could be used for Christian/Jewish apologetics. When Epiphanius penned his description of the Marcionite canon he didn't intend for his Christian readers to adopt it as the true canon, but rather to use it for apologetic purposes. The same is true with Melito. His list is valuable for telling us which books his Jewish contemporaries accepted, but it tells us nothing about the books of the Christian Old Testament.

ORIGEN OF ALEXANDRIA (ca. AD 240)

The next list comes from Origen of Alexandria. Like Melito of Sardis, this list comes to us as a fragment preserved in Eusebius' *Church History*.[628] Eusebius introduces Origen's list as follows:

> "When expounding the first Psalm, he [Origen] gives a catalogue of the sacred Scriptures of the Old Testament as follows: 'It should be stated that the canonical books, as the Hebrews have handed them down, are twenty-two; corresponding with the number of their letters.' Farther on he says: 'The twenty-two books of the Hebrews are the following… [lists the Protocanon plus the Epistle of Jeremiah (and possibly Baruch) and minus the twelve minor prophets]."

Eusebius gives us two quotes. The first states that the books listed are twenty-two books "…as the Hebrews have handed them down" and that the number of these books corresponds to the number of letters in the Hebrew alphabet. The second quote comes from later in the same work where Origen again identifies his list as the "twenty-two books of the Hebrews." Origen's source is clear. He is reproducing the books accepted by the Jews of his day. But why would Origen wish to reproduce the Jewish canon? Was this list intended for his Christian readers to adopt? Not at all. Indeed, Origen elsewhere mocks the idea that Christians ought to use the Rabbinical Bible as their standard.[629]

Origen believed that Divine Providence could not fail to provide the Bride of Christ, the Church, with the true and authentic collection of Scripture. He considered the idea that Christians should adopt the rabbinical Scripture worthy of ridicule.

Why then did Origen compose this list? The Catechetical School in Alexandrian, where Origen taught, focused their study on the allegorical meaning of Scripture. Origen's *Commentary on the Psalms* most certainly followed this penchant by finding a mystical allegorical correspondence between the number of letters of the Hebrew alphabet and the number of books that the Jews accepted.

Origen's list, therefore, is a descriptive list of rabbinical Judaism, not Christianity. It is theoretical, not actual.[630] Therefore, Origen's list is valuable testimony about which books the Jews accepted in his day, but it has no real evidentiary value as to which books Christians accepted as Scripture.

HILARY OF POITIERS (ca. AD 360)

The earliest list from an extant work comes from the middle of the fourth century. It is found in Hilary of Poitiers' *Prologue to the Psalms*, in which he wrote:

> And this is *the cause* that the law of the Old Testament is divided into 22 books, that they might agree with the number of letters. These books are arranged according to the tradition of the ancients, so that five are of Moses…

complete the number of twenty-two books. To some it has seemed good to add Tobias and Judith, and thus constitute 24 books according to the Greek alphabet."[631]

The Jews combined books of their Bible to produce a twenty-two book or a twenty-four book collection. Hilary addresses both these Jewish computations.

Why did the Jews have twenty-two books? According to Hilary, the reason (Latin, *causa*) was so that it would agree with the number of letters in the Hebrew alphabet. Apparently, some preferred twenty-four books, so they added Tobit and Judith to constitute the number of letters in the Greek alphabet.

Clearly, Hilary's list is theoretical. Its purpose is to show a mystical correspondence between the number of letters in different languages and the number of books that Scripture can be divided into. This may sound familiar since Origen, we have argued, did the very same thing. Indeed, Hillary's *Prologue to the Psalms* was largely dependent upon Origin's *Commentary on the Psalms*.[632] The odd thing about Hilary's list is that he, following Origen, is reproducing the rabbinical canon, yet he includes Tobit and Judith among the twenty-four book collection of the Jews (see Chapter 6).

CYRIL OF JERUSALEM'S LIST (ca. AD 350)

Cyril gave a series of lectures for those who were being instructed in the Christian Faith and were about to be baptized. His list is found in the fourth of the *Catechetical Lectures*, where he instructs the catechumen:

> Of these read the two and twenty books, but have nothing to do with the apocryphal writings. Study earnestly these only which we read openly in the Church. Far wiser and more pious than yourself were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, trench thou not upon its statutes. And of the Old Testament, as we have said, study the two and twenty books, which, if you are desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five…[lists the protocanonical books with Esther]…of Jeremiah one, including Baruch and Lamentations and the Epistle; then Ezekiel, and the Book of Daniel, the twenty-second of the Old Testament..[after listing the New Testament books] … But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by yourself, as you have heard me say. Thus much of these subjects."[633]

Cyril divides religious literature into three groups, the twenty-two protocanonical books (plus Baruch and the Epistle), those put in "second rank" that is the books that are read in churches but not part of the twenty-two, and the Apocrypha, which is not read in the Church or part of the twenty-two.

This list suffers from an "apples to apples" problem. Cyril's three-fold division differs from our own, which recognizes only two divisions, inspired canonical works and uninspired apocrypha. What then is Cyril's intermediate category? Is it comprised of inspired Scriptures or human apocrypha? Since Cyril uses the Deuterocanon as Scripture in its fullest sense elsewhere in his writings (see Chapter 9), it appears that this second category is comprised of inspired Scripture that were not counted among the twenty-two. If we wish to compare apples to apples, Cyril's books that are to be put in "second rank" corresponds to the inspired canonical category that we use today. His third category (those books not read in Church or part of the twenty-two) are true apocrypha.

Why did Cyril subdivide the Old Testament Scripture read in Church? Why did he encourage the catechumen to read the twenty-two books and put most of the Deuterocanon in "second rank?" Cyril's Catechetical Lectures were primarily meant to instruct new converts (i.e., catechumen). Being a good pastor, he naturally wished to steer these new Christians away from the controversies caused by a recent flood of apocryphal literature as well as the books disputed by the Jews. After all, his catechumen were from Jerusalem and undoubtedly had frequent contact with Jews. Therefore, he restricted their reading to only those books that are read in Church recommending especially those books that were beyond dispute even by the Jews of his day. This is good advice indeed for newly catechized Christians in fourth century Jerusalem. But was Cyril's advice meant to be the standard for all Christians at all times? Obviously, not.

The fact that Cyril did not restrict himself to the twenty-two protocanonical books, but rather used the Deuterocanon in the same work as inspired Scripture shows that his list was more theoretical than actual. Cyril's list is meant to help catechumen. It is not an objective statement on the canon.

THE SIXTIETH CANON OF THE COUNCIL OF LAODICEA (ca. AD 363)

The sixtieth canon of the Council of Laodicea gives a list of books "proper to recognize" as canonical Scripture, which includes the books of the Rabbinical Bible, plus Baruch and the Epistle of Jeremiah.

Older Protestant apologetic works once appealed to this council list as proof of the Protestant canon, but now the sixtieth canon is generally recognized as spurious, perhaps reflecting the views of some later date.[634]

ATHANASIUS'S LIST (AD 367)

Our next list comes from Athanasius of Alexandria who provided a list in his 39th *Festal Letter*. It reads:

> The books of the Old Testament are in number twenty-two; for so many, as I have heard, are the elements (of speech) with the Hebrews. In this order [lists

> all the books of the Protocanon plus Baruch and the Epistle of Jeremiah and omitting the Book of Esther] thus far the books of the Old Testament.

Athanasius continues by enumerating the books of the New Testament. At the end of the list, the bishop concludes:

> These are the fountains of salvation, so that who thirsts may be filled by their discourses; in these alone, the Christian doctrine is taught. Let no one add to them or take anything from them.
>
> But for greater accuracy, I deem it necessary to add this also, that there are, forsooth, other books besides these, which, indeed, are not placed in the Canon, but which the Fathers decreed should be read to those who have lately come into the fold, and seek to be catechized, and who study to learn the Christian doctrine. These are The Wisdom of Solomon and the Wisdom of Sirach (Ecclesiasticus), Esther, Judith, Tobias, the so-called Doctrine of the Apostles, and Pastor. Therefore, which the former are in the Canon, and these latter are read, there is no mention of the Apocrypha, which are the figment of heretics who arbitrarily write books, to which they assign dates, that by the specious semblance of antiquity they may find occasion to deceive the simple.[635]

Like Cyril of Jerusalem, Athanasius' list divides religious literature into three divisions: the "canonized" books, "those that are read" (Greek, anagnoskomena), and the Apocrypha. He associates the second division ("those that are read") with the canonized writings since, after listing the books of the first category, he insists that "for greater accuracy" it was "necessary to add this [the second category] also." Athanasius further states that "the Fathers decreed" that the second category should be used by those who "…seek to be catechized, and who study to learn the Christian doctrine."[636]

Once again, we have an "apples to apples" difficulty. We understand sacred literature to be divided into two categories: inspired canonical Scripture or non-inspired non-canonical apocrypha. But Athanasius proposes three divisions. Which of the two modern divisions (Scripture or apocrypha) does the Deuterocanon fall into? Athanasius' use of the Deuterocanon shows that he saw it as nothing less than inspired Scripture and being capable of confirming doctrine (see Chapter 9). He quotes it as Scripture and appeals to it in proofs.

What then are we to make of Athanasius' list? Assuming that Athanasius was not a hypocrite, proposing one standard for his flock that he himself did not follow, his definition of "canon" must be different than our own.

Being faced with the same problem as Cyril of Jerusalem (i.e., the circulation of apocryphal literature), Athanasius divided religious literature into three categories: Those that are not disputed even by the Jews (the Protocanon minus Esther and plus Baruch and the Epistle of Jeremiah), those that the Jews disputed (the Deuterocanon and Esther), but were nevertheless read in the Christian Church as Scripture, and the

Apocrypha. Like Cyril, both divisions were distinguished from the true apocrypha, which Athanasius forbade the faithful to read. If we compare "apples to apples," therefore, Athanasius' list and his usage demonstrates that he considered the Deuterocanon Scripture in its fullest sense.

AMPHILOCHIUS' LIST (ca. AD 380)

Amphilochius' list is descriptive. It represents what he believed to be the books most certain to be Scripture. These books included the Protocanon with the book of Esther being added with the qualification, "…with these, some approve the inclusion of Esther." The Deuterocanon is omitted. But since his list is descriptive, their omission does not mean Amphilochius rejected them outright, but only that he did not consider them among the most certain.

Another problem with Amphilochius' list is that he, like Cyril and Athanasius, divides religious literature into three divisions. In his introduction, he alludes to a second intermediate category of books as those that acquired the name of Scripture and were neighbors to the "word of Truth." He also distinguishes these intermediate books from those that are unsafe counterfeits and spurious (i.e., the apocrypha). It appears, therefore, that Amphilochius may have placed the Deuterocanon in this intermediate category.[637]

EPIPHANIUS OF SALAMIS' LISTS (ca. AD 385)

Epiphanius is a complicated writer. His work against heresies, called the *Panarion*, is a dense thicket of argumentation and sources. In this work, he provides two lists of Scripture. One against Judaism and the other against a form of Arianism known as the Anomoeans.

In his section against Judaism (*Panarion*, Heresy 8 (Judaism), 6, 1), Epiphanius reproduces the books that the Jews possessed on return from the Babylonian exile.

> "By the time of the captives' return from Babylon these Jews had acquired the following books and prophets, and the following books of the prophets: [lists the protocanonical books and Baruch]… And they [the Jews] have two more books of disputed canonicity, the Wisdom of Sirach and the Wisdom of Solomon, apart from certain other apocrypha. All these holy books also taught Judaism the things kept by the law until the coming of our Lord Jesus Christ."[638]

This first list is a descriptive list. It is intended to represent the books that the Jews had after they returned from Babylon, this is, of course, hundreds of years before the Deuterocanon was penned.[639] It's interesting that Epiphanius notes that "the Jews have two more books of disputed canonicity," namely Sirach and Wisdom (see Chapter 6). The purpose of this list is to instruct Christians on which books the Jews accepted, not which books Christians should adopt.

The second list is part of Epiphanius' argumentation against the Arian Anomoeans where he challenges them:

> "For if thou were begotten of the Holy Ghost, and taught by the Apostles and Prophets, this should you do: Examine all the sacred codices from Genesis to the times of Esther, which are twenty-seven books of the Old Testament, and are enumerated as twenty-two; then the four Holy Gospels…and the books of Wisdom, that of Solomon, and of the Son of Sirach, and in fine all the books of Scripture [Greek, *divine writings*], and realize that you have come to us with a name, "ingenerate," which scripture never mentions."[640]

Epiphanius is attempting to invalidate the Arian Anomoeans' use of the term "ingenerate" because it is never used in the "divine writings." What were these divine writings that could have validated its use? The twenty-seven books of the Old Testament (from Genesis to Esther), the New Testament, Wisdom, Sirach, and others. This list argues *for* the inclusion of the Deuterocanon, not against it, especially since Epiphanius is here appealing to the Christian canon that he assumes the Anomoeans were bound to accept. Unfortunately, this list is descriptive as well. It only identifies a few representative books from the Christian / Anomoean New and Old Testament canon.

The third list is found in his work *On Weights and Measures* 4-7. It is a complex work that evidences something like Jerome's "Hebrew verity." After explaining how Origen used the obelisk to indicate where the Greek Septuagint had material that was not found in the Hebrew, he recounts the story of the miraculous translation of the Septuagint under Ptolemy II Philadelphus and explains how the Hebrews divided the sacred text (of the Septuagint) into twenty-seven or twenty-two books, which corresponds to the number of letters in the Hebrew alphabet. Sounds involved? It is very involved because the Rabbinical Bible was divided into twenty-two books, not the Septuagint. As a result, Epiphanius' description of how this can be done is repeatedly qualified with references to the Hebrew practice. For example, when explaining the grouping of "those by Jeremiah," Epiphanius had to insert, "I mean Lamentations and the epistles of Baruch and of Jeremiah, although the epistles are not in use among the Hebrews, but only Lamentations, which is joined to Jeremiah." In regards to Wisdom and Sirach, he writes:

> For there are two (other) poetical books, that by Solomon called "Most Excellent," and that by Jesus the son of Sirach and grandson of Jesus——for his grandfather was named Jesus (and was) he who composed Wisdom in Hebrew, which his grandson, translating, wrote in Greek——which also are helpful and useful, but are not included in the number of the recognized; and therefore they were not kept in the chest, that is, in the ark of the covenant.

The "number of the recognized" refers to those books recognized in rabbinical Judaism. Hence, the many qualifications in regards to the Hebrew practice.[641]

What does this last list tell us? It is valuable evidence for what rabbinical Judaism

accepted in Epiphanius' day, but it tells us nothing about the Christian Old Testament.

The only list he gives that touches on the Christian canon is his second list against the Arian Anomoeans, which affirms Wisdom, Sirach, and others as "divine writings."

GREGORY OF NAZIANZUS' LIST (ca. AD 385-389)

Gregory's *Carmina Dogmatica,* records in poetic verse the names of the Old and New Testament books.[642] Like Athanasius, Gregory is concerned with an influx of spurious apocryphal books and his list is very similar to Athanasius' first division. He numbers his "approved books" in accord with the twenty-two letters of the Hebrew alphabet and he, like Athanasius, omits Esther. Unlike Athanasius, however, he does not mention Baruch or the Letter of Jeremiah, which Athanasius had placed in his first category.

Gregory's list appears to be pastoral and theoretical since the poem begins with what appears to be a personal recommendation, "Receive, O friend, this my approved number."[643] Notice he didn't say, "Receive, O friend, this the approved number." If he had said this, he would be testifying to an objective standard. Instead, he is giving pastoral counsel. The pastoral nature of Gregory's list is further evidenced by the fact that he himself did not follow it. Elsewhere in his writings, he quotes the Deuterocanon as Scripture and uses it to confirm doctrine. Outside of a single qualified quotation, Gregory assumes that his readers would accept the Deuterocanon as inspired Scripture.[644]

What value does Gregory's list have as evidence for the Protestant canon? As a biographic source, it witnesses to Gregory's views on the Scripture, but it doesn't tell us about the status of the canon as a whole.

JEROME'S LIST (ca. AD 385-98)

Jerome's lists comes from his prefaces to the Latin Vulgate Bible. In his *Preface to the Books of Samuel and Kings,* Jerome writes:

> This preface to the Scriptures may serve as a 'helmeted' introduction to *all the books which we now turn from Hebrew into Latin,* so that we may be assured that *what is not found in our list must be placed amongst the Apocryphal writings*. Wisdom … the book of … Sirach, and Judith, and Tobias, and the Shepherd are not in the canon.[645]

In Jerome's *Preface to the Book of Proverbs*, he writes:

> We have the authentic book of Jesus son of Sirach, and another pseudepigraphic work, entitled the Wisdom of Solomon …Therefore, just as the Church reads Judith, Tobit, and the books of Maccabees, but does not admit them to the canon of Scripture; so let the Church read these two

volumes, for the edification of the people, but *not to support the authority of ecclesiastical doctrines*.[646]

Jerome holds the same two-fold division of religious literature that we do today, inspired canonical works and non-inspired apocryphal works. He quite forthrightly places the Deuterocanon among the Apocrypha. Furthermore, Jerome explicitly denies its ability to confirm doctrine and recommends these books should be read for the edification of the people. Jerome's opinion is also mirrored in his usage of the Deuterocanon, at least before Pope Innocent I issued his list. His list in the *Preface to Samuel and Kings* is exhaustive, so that whatever books are not in the Hebrew text are to be rejected (i.e., "placed amongst the Apocryphal writings"). Jerome's testimony hits all of the markers needed for the Protestant apology.

SUMMARY

When one takes a step back and looks at the appeal to lists, even before one examines each list's purpose and intent, it becomes apparent how brittle this appeal really is. It is not a broad-based appeal to the usage of the early Church fathers, but only a selected few fathers. And of these selected few, the appeal is not to their entire corpus of writings, but usually only to a single work. Even worse, it is not an appeal to a single work, but often only the list found within that work. And the appeal is not to all lists, but only those lists that affirm the Protestant canon.[647] Yet, these few selected lists are said to establish what was the belief of the entire early Christian church!

These lists are usually accepted with no questions asked. Yes, they are lists of Old Testament books, but why were they composed? Was it to reproduce the rabbinical Scriptures for Christian apologists? Did the author wish for all Christians to adopt it as their own? Does it reflect a real-world situation or only the author's own convictions? When it divides books into categories, do the categories correspond to how we understand religious literature today? When these questions are asked, and taken seriously, the probative value of these lists virtually disappear because almost none of them fulfill what is needed to make the case against the Deuterocanon. For example, Melito of Sardis's list reproduces the Rabbinical Bible for the purpose of Christian apologetics. It says nothing of a *Christian* rejection of the Deuterocanon. Origen and Hilary reproduce the rabbinical canon, but for a different purpose, namely, they wished to show a mystical correspondence between various alphabets, numbers, and the divisions of books. Neither speaks to a *Christian* rejection of the Deuterocanon or a Christian adoption of the rabbinic canon. Cyril of Jerusalem's list is a product of his advice to catechumen. Not wishing to burden the soon-to-be new Christians with contested works, he recommends books that he felt were beyond doubt (the Protocanon with Esther, Baruch, and the Letter and the New Testament minus Revelation). Even here, Cyril did not reject the Deuterocanon since he allowed his catechumens to read these books, but only secondarily. Indeed, Cyril himself uses them for his catechetical

lectures. Athanasius' list has an apples-to-apples problem. He adopts a three-fold division of religious literature, not the two-fold division we recognize today (inspired canonical / non-inspired apocrypha). It is clear from Athanasius' use of the deuterocanonical books that he saw them as inspired Scripture capable of confirming doctrine. Amphilochius' list is descriptive. It represents the books that he felt were most certain (Esther being contested). His omission of the Deuterocanon does not necessarily mean he rejected it. Two of Epiphanius' lists reproduce the Rabbinical Bible for the sake of instruction. The third list actually affirms that both Christians and the Anomoeans both accepted the Protocanon, Wisdom, Sirach, and perhaps others as divine writings. Gregory of Nazianzus' list is theoretical and pastoral; it expresses his own opinion. Like Cyril, Athanasius, and the others, Gregory uses the Deuterocanon elsewhere in his works as inspired Scripture capable of confirming doctrine.

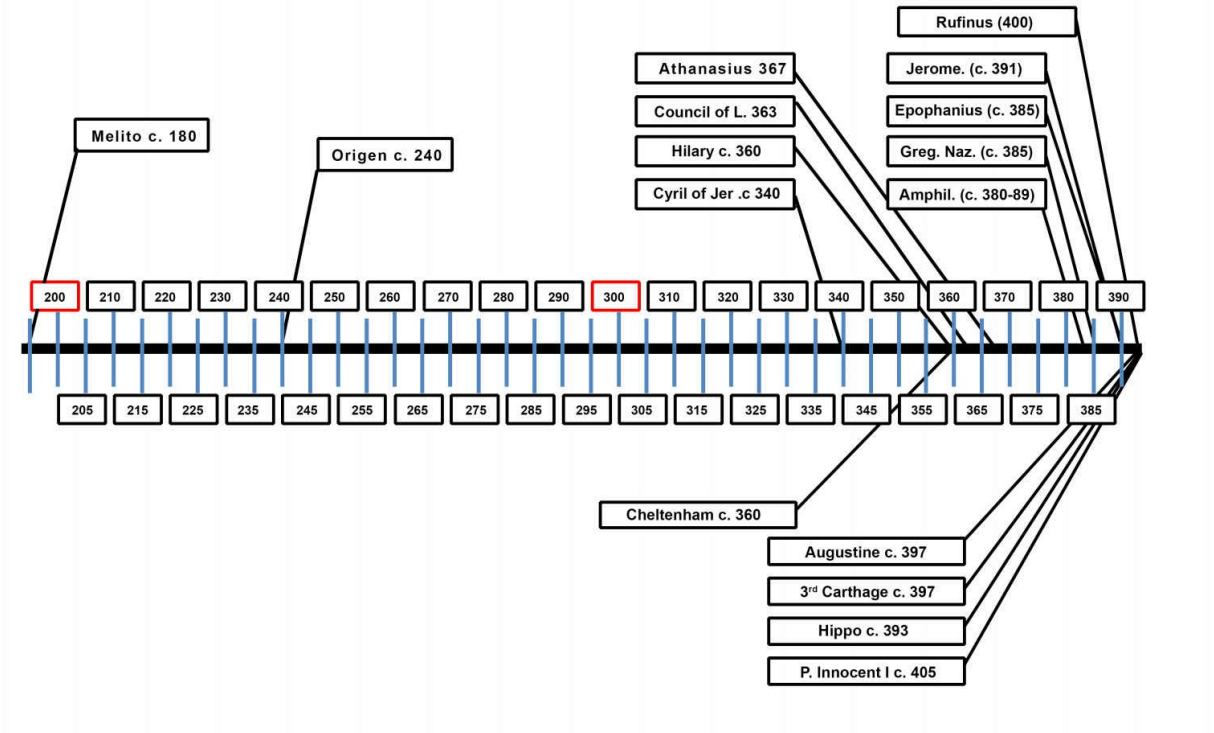
Only Jerome's lists rise to the occasion. They provide solid evidence of his outright, albeit temporary, rejection. His list is exhaustive so that those books that are not listed are to be rejected as Apocrypha. He also uses the same categories as we do today. His lists also reflects in his usage.

Jerome's lists have great evidentiary value for proving that he rejected the Deuterocanon. There's no doubt about that. It has little value, however, for showing that his view was that of the ancient Christian Church. His lists were meant to advocate a change from the ancient practice of the Church (See Chapters 9, 10, and 11) and his belief was based on a demonstrable error (see Chapter 13). Still, at least, Jerome fits the bill.

These lists make up the bulk of the historical argument for the Protestant canon, yet almost none of them attest to the Christian rejection of the Deuterocanon *as inspired* Scripture.

TIMELINE

When one maps all the lists on a timeline, three distinct clusters appear (see chart below). The first cluster appears between AD 360-370. This "cluster" however is little more than an aberration. It consists of the lists of Hilary, Athanasius, the 60th canon, and the Cheltenham list. Hilary's list was based on Origen. The 60th canon is most likely spurious, but for the sake of completeness it is placed on the timeline. The *Cheltenham list* (sometimes called the *Mommsen List* or *Catalog*) *affirms* the Deuterocanon, which is why we placed it below the timeline along with the other positive lists. Athanasius's list remains, which we said suffers from an apples to apples problem. Whether one or possibly two lists can be said to constitute a cluster is debatable.



The second cluster is much more firm and discernible. It occurs between AD 380-390 and it consists of Amphilochius, Gregory of Nazianzus, Epiphanius, and Jerome. What's interesting about this cluster is that all the authors (Amphilochius, Gregory of Nazianzus, Epiphanius, and Rufinus) had personal contact with and/or were admirers of St. Jerome. Could it be that these contemporaries of Jerome, like bishop Exuperius mentioned below, were influenced by the erroneous opinion of this great saint and scholar?

The third cluster occurs between AD 397-405 and it consists of lists from Augustine, the councils of Hippo and Carthage, Pope Innocent I, and Rufinus. Augustine and the African councils met to reaffirm the Christian Old Testament canon against Jerome. Longtime friend and supporter of Jerome, bishop Exuperius of Toulouse, wrote to Pope Innocent I inquiring as to what was the canon of Scripture. Innocent I reaffirmed the Deuterocanon as canonical Scripture. Rufinus' list is difficult to date. Most date his list around AD 400.

What this timeline indicates is that opposition to the Deuterocanon comes late (i.e., the second cluster - AD 380-390) and it is comprised of Jerome and those who were influenced by him. The third cluster, which largely reaffirms the Deuterocanon, comes in reaction to Jerome mainly from Rome and North Africa.

MORE DIFFICULTIES

There is also the problem of content. If these lists all supposedly witness to the authentic

Christian Old Testament canon, why don't they agree with each other? Consider this:

Melito's list omits Esther and possibly includes the book of Wisdom.

Origen's list includes Esther and the Epistle to Jeremiah, but omits (accidentally) the twelve minor prophets.

Hilary's list includes Esther, Baruch, and also Tobit and Judith depending on which alphabet you use.

Cyril of Jerusalem's list includes Esther, Baruch, and the Epistle of Jeremiah.

Athanasius includes Baruch and the Epistle of Jeremiah, but places Esther in the second category.

Amphilochius omits Baruch and the Epistle of Jeremiah and accepts Esther with qualification.

Gregory of Nazianzus omits Esther, Baruch, and the Epistle of Jeremiah.

Epiphanius' first list (Against Judaism) includes Baruch and has Wisdom and Sirach as questionable.

Epiphanius' second list (Against the Anomoeans) includes Esther, Wisdom, Sirach and possibly others as divine Scripture.

Epiphanius' third list (*On Weights and Measures*) includes Esther, and excludes Baruch, the Letter of Jeremiah, Wisdom, and Sirach.

Jerome includes Esther with all of the protocanonical books and omits the whole of the Deuterocanon.

None of these lists fully agree with each other and the Protestant canon except for Epiphanius' third list and those from Jerome. All the other lists differ in regards to Esther, Baruch, the Epistle of Jeremiah, Tobit, Judith, Wisdom, and Sirach. How then can these lists be marshaled together as witnesses to the true Old Testament canon?

One way to side-step these discrepancies is to change the focus from contents to the numbers twenty-two or twenty-four. Since the Rabbinical Bible divides Scripture into twenty-two or twenty-four books and these fathers mention the numbers twenty-two and twenty-four, they must have meant to adopt the rabbinical canon. Presto! They all agree!

What this maneuver attempts to do is mask the so-called "death by a thousand qualifications." When one argues that the early Church accepted the Protestant because the early fathers attest to it, only to qualify that statement to mean, not all the fathers, but only a few learned men who knew Hebrew and rabbinical tradition. And these learned fathers were right, not in all of their writings - because they used the Deuterocanon as Scripture - but only in a single writing. And not that one writing as a whole, but they were correct only in regards to their list. And these lists were right, not in their contents - because they disagree with each other - but only in the number of books that they give. And the that numbers of books - twenty-two books or twenty-four books - are actually a code for the rabbinical (i.e., Protestant) canon. There's a problem.

MISSING THE FOREST THROUGH THE TREES

The most grievous of all of these errors is interpreting these lists outside of the context of their authors' other writings. Origen, Hilary, Athanasius, Cyril of Jerusalem, and Gregory all quoted the Deuterocanon as inspired Scripture and used its books to confirm doctrine.[648] When a list is interpreted in such a way as to directly contradict how the author elsewhere (and even sometimes in the same work) uses the Deuterocanon, one either has to reinterpret the list in line with everything else he wrote or reinterpret everything else he wrote in line with one's interpretation of the list. I'll leave it to the reader to decide which method is most credible.

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619. Rufinus' list in his *Commentary on the Apostles Creed* is often included as well. It is difficult to date this work with precision, but it seems to have been written after Jerome's prefaces. Therefore, we will omit treatment of it here. For details about Rufinus' position on the Deuterocanon see Chapter 8.

620. Junilius Africanus, *De Partis Divina Legis*, I. 3-7.

621. Eusebius' *Church History*, Book 4, 26, 12-14.

622. Arthur Cushman McGiffert, *A Dialogue between a Christian and a Jew* (New York: Christian Literature Company, 1888), p. 11.

623. Philip Schaff, The Nicene and Post-Nicene Fathers Second Series Vol. I (Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine, (Oak Harbor: Logos Research Systems, 1997), 3. Emphasis mine.

624. Origen, *History of Susanna*, 5.

625. Epiphanius, *Panarion, Section 3, Heresy 42, Against Marcionites*, 10,1 from The Panarion of Epiphanius of Salamis, Book 1 (Sect. 1-46), translated by Frank Williams (New York: BRILL), 1997, p. 279.

626. The horrible Roman persecution of the Jews that was unleashed after the failed Second Jewish Revolt not only hampered the adoption of the new normative Rabbinical Bible proposed at Jamnia, but it also made it difficult for Christians to ascertain which books belonged to this new normative collection (See Chapter 3 for details). By the last decades of the second century, the great pagan persecution of the Jews was just ending and in another two decades the oral tradition of the Jews (the Mishnah) would be completed. It is quite possible that at this early date, the legislative actions of Akiba was just starting to be implemented by the Jews of the Diaspora. A local rabbi may not have been sure of the new norm.

627. This also explains why Melito's list includes only the books of the Old Testament, not the New Testament. Had Melito traveled to the Holy Land to learn the Christian canon, he would have received the canon of both Testaments.

628. Origen, *Commentary on the Psalms*, 1 quoted in Eusebius' *Church History*, 6, 25.

629. Origen, *History of Susanna*, 4-5.

630. Origen himself doesn't follow it. See Chapter 9 for more details.

631. Hilary of Poitiers, *Prologue to Psalm*, 15. Emphasis mine.

632. See *Why Catholic Bibles Are Bigger*, p.120-121.

633. Cyril of Jerusalem, *Catechetical Lectures*, 4:33, 35-36.

634. "But this list is without a doubt a later addition. It is omitted in good Greek MSS., in two distinct Syriac versions, preserved in MSS. of the sixth or seventh century, in one of the two complete Latin versions, and in the oldest digests of the Canons" (B.F. Westcott, *The Bible in the Church* (New York: MacMillan and Co.) 1887, p. 170). Philip Schaff likewise states that "This Canon is of most questionable genuineness" (*ANF*, 2nd. series, vol. 14, "Synod of Laodicea"). Ryle and Ruess calls it spurious (Ryle, *Canon*, 228, Reuss, *History*, 180). Samuel Davidson considered it proven not to be original, but coming from "a much later date" (Samuel Davidson, *The Canon of the Bible*, p. 27). F.F. Bruce says that this canon is "open to doubt; it is probably indebted to the canon of Athanasius and other lists" (F.F. Bruce, The Canon of Scripture (Illinois: Intervarsity Press) 1988, p. 80. Earle Ellis calls it a later appendage (*The Old Testament in Early Christianity: Canon and Interpretation in Light of Modern Research* (Wipf and Stock Publishers, 2003, p. 21). The list shows similarities to the lists of Cyril of Jerusalem and Athanasius and it very probable that a later copyist appended this list to the councils canons. Given that we don't know who added this list, by what authority it was added, when it was added, and what source was used for the material, the 60th canon has no real evidentiary weight.

635. Athanasius, 39th *Festal Letter.* Emphasis mine.

636. Those who appeal to Athanasius to establish the Protestant Old Testament canon focus on the fact that he omits the Deuterocanon (except for Baruch while Esther is omitted) from his canonical list. They conclude that since [most] of the Deuterocanon is not canonical, they cannot be used to confirm doctrine. Yet, the 39th Festal letter says the opposite. "[T]he fathers decreed" says Athanasius, that these books should be read by those "who study to learn Christian doctrine." This is a far cry from Jerome's suggestion that the Deuterocanon"…should be read for edification and not for the confirmation of ecclesiastical doctrines" (*Preface to the Proverbs of Solomon*).

637. Amphilochius' list omits Baruch, yet he quotes Baruch 3:38 as "the prophet's voice" in *Oration* I, 2.

638. Epiphanius, *Panarion*, Section 1, Heresy 8 (Judaism continued), 6, 1-4.

639. Baruch and the Epistles apparently being viewed as contemporary with Jeremiah.

640. Epiphanius, *Panarion*, Heresy 76 (Against Anomoeans), Refutation of Proposition 5, 22.5.

641. Epiphanius' mention of the "chest, that is, the ark of the covenant" is curious. Could he be referencing the *Aron Kodesh* (holy Ark) of the synagogue where the Torah scrolls are stored?

642. Gregory of Nazianzus, *Carmina dogmatica*, Book I, Section I, *Carmen* XII.

643. Emphasis mine.

644. Gregory of Nazianzus, "And if you also accept this saying…[quotes Sirach 3:10]" (*Oration* 37, 18). Curiously, Gregory had only a few paragraphs earlier quoted the very next verse in Sirach (Sirach 3:11) without any qualification whatsoever (*Oration* 37, 6) suggesting that it is a rhetorical question assuming the reader's acceptance.

645. Jerome, *Preface to Samuel and Kings* "Helmeted Prologue" [*Prologus Galeatus*]. Emphasis mine.

646. Jerome, *Preface to the Books of Solomon.* Emphasis mine.

647. For example, the Cheltenham list (ca. AD 360), Augustine's list (AD 397), the canons of Hippo and Carthage, Codex Claromontanus (ca. AD 400), Pope Innocent I (AD 405).

648. There is simply too few extant writings to fairly judge Melito and Amphilochius although the latter does quote Baruch 3:38 as a prophecy of Christ from the "prophet's voice" (*Oration I*, Migne *P.G.*, 39, 38) and twice alludes to the book of Wisdom (*Oration II*, Migne *P.G.* 39, 50) and (*Oration IV*, Migne *P.G.* 39, 82).

APPENDIX 2

INERRANCY AND THE PROBLEM OF SUPPOSED ERRORS

> "For I confess to your Charity that I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it. As to all other writings, in reading them, however great the superiority of the authors to myself in sanctity and learning, I do not accept their teaching as true on the mere ground of the opinion being held by them; but only because they have succeeded in convincing my judgment of its truth either by means of these canonical writings themselves, or by arguments addressed to my reason" (Augustine, AD 405, *Letter 82 to Jerome*).[649]

No case for the Deuterocanon would be complete without addressing the "inerrancy as a litmus test for inspiration" argument. It is uncanny how many debates and discussions end with the charge that the Deuterocanon contains "errors" and therefore cannot be Scripture. It's usually the last argument of a debate, not because it is the strongest, but because it is seen as an insurance policy. Even if you were convinced the canonicity of the Deuterocanon, it still has "errors." Therefore, I thought it would be fitting to conclude this book by addressing this erroneous line of reasoning.

What non-Catholic apologists don't realize is that the "litmus test" is really the nuclear option of debating tactics. It destroys the enemy as well as the practitioner. Put another way, it is like a knight-in-shining-armor running into a burning castle to save a damsel in distress. He charges through the flames, runs up the high tower, bows to the damsel, and saves her from the flames by throwing her out the window. He saved her from the flames, but to what end? By attempting to use inerrancy as a test for a book's inspiration, the practitioner attempts to save the Protestant Bible from the Deuterocanon, but at the expense of undermining rest of Scripture along with it.

THE ARGUMENT

The "inerrancy as a litmus test for inspiration" argument, which we will refer to as the "litmus test" for short, runs like this: All Scripture is inspired by God, who can neither deceive (because He is Good and Just) nor be deceived (because He is all-knowing), it is without error. The Deuterocanon contains errors. Therefore, the Deuterocanon cannot be inspired Scripture. The structure of this argument is as follows:

P1. All inspired Scripture is without error.

P2. This document has an error.

:. This document is not inspired Scripture.

The major premise (P1) is true, inspired Scripture is inerrant. The problem lies with the minor premise (P2) that is the verification of an error. For inerrancy to function as a test, one must be able to demonstrate with certainty whether a given difficulty is a true error (i.e., that it can never legitimately be solved) or an error only in appearance. If it fails to do so, it cannot be a legitimate test and therefore must be rejected.

There is an important point to be made here. I am not calling into doubt biblical inerrancy. All Scripture is inspired and without error. This we do know with certainty. What is being disputed is *our ability to verify inerrancy with the same certainty in every* case.

Someone may ask: "How can the major premise (P1) - "All inspired Scripture is inerrant" - be known with certainty, while the minor premise (P2) - "This document has an error" - cannot be known with the same certitude?" The answer is methodology. Each premise uses a different way of arriving at its conclusion.

DEDUCTION VERSUS INDUCTION

The belief in inerrancy comes from the following lawful deduction:

P1. God can neither deceive (because He is Good and Just) nor can He be deceived (because He is all-knowing).

P2. Scripture (being inspired) is God's word.

:. Scripture is truthful and cannot error.

Our belief in biblical inerrancy, therefore, rests on deductive reasoning, namely, moving from general rules or principles to specific cases. In this syllogism, the general rules or principles are God's omniscience and goodness (God can neither deceive nor be deceived) and the particular application is the inspired of Scripture, God's word. As long as the premises are true, the conclusion *must* follow. It is not probable; it is certain.

However, the claim that an "error" exists in the Deuterocanon (the minor premise in the "litmus test" argument) rests on a different way of reasoning known as *induction*. Unlike deductive reasoning, which argues from general principles or rules to particulars, inductive reasoning argues from particulars to a general rule or principle. For example,

when someone reasons, "John rode the bus to work in June. He also rode it in July and August. Therefore, John will probably ride the bus in September." He or she is reasoning inductively. But notice that unlike deductive reasoning the conclusion doesn't *necessarily* follow. It's possible that John might not ride the bus in September. Maybe his car will be fixed by then and he'll drive to work. The best inductive reasoning can offer is a *probable* conclusion. Unforeseen factors may affect whether the conclusion is true.

Since the "litmus test" is inductive, it can never yield certain results, only probable ones. Therefore, those who use the "litmus test" argument should never say "this is an error," but rather, "This is probably an error and therefore it is probably not Scripture."

SUBJECTIVE STANDARD

There is also the problem of determining whether a difficulty is a true error or one only in appearance. How does one determine such a thing? Someone may investigate a difficulty from several different angles, throw up their hands, and conclude that no solution is possible. But how does one know that all avenues have been explored? Obviously, one can't. There is always the possibility that some solution exists that has not come to light.

Of course, the example given above is somewhat idealized. The situation is actually much worse. When the investigator found that "no solution is possible," he was doing something that doesn't happen in the real world. The human mind is so creative that it can always propose all sorts of possible solutions for any given problem. These solutions may be probable or improbable, realistic or purely imaginary, but the fact remains the human mind can always produce possible solutions and explanations. Therefore, it is more accurate and realistic to say that the investigator did not find any satisfying solution to resolve the difficulty, thereby concluding that it is probably an error.

This correction, however, changes the very nature of the "litmus test" from a seemingly objective operation to a subjective opinion. Who or what determines whether a solution is satisfying? Ultimately, it comes down to each individual's liking and there are factors that can bias one's opinion in this regard.

What one already believes about a document's inspired status, for example, can also affect what constitutes a "satisfying" solution. For example, a skeptic, who is predisposed to believe a document is not God's word, will be unsatisfied with a solution that has a ninety-eight percent probability of being the actual solution because there still remains a two percent chance that it may not be so. Where a believer, who is predisposed to believe that a document is God's word, will be satisfied a solution that has only has a two percent probability of being the actual solution. And what would the skeptic and the believer think about the other's choice? The believer would look at the skeptic's dissatisfaction as an example of blind prejudice whereas the skeptic would see the believer's acceptance as an attempt to explain away the obvious.

In addition to its sheer subjectivity, the "litmus test" also fails because of certain

inherent limitations to our ability to verify of inerrancy that cannot be avoided.

LIMITATIONS ON VERIFICATION

Earlier, we mentioned that the "litmus test" uses inductive reasoning, so there is always the possibility that some unknown factor could change the conclusion. This is only one of three natural obstacles that limit our ability to verify inerrancy. Augustine recognized these limitations in the paragraph quoted at the beginning of this appendix.

When Augustine saw something in Scripture that appeared to be saying something "opposed to the truth," he identified three possible causes for this false negative, namely, a defective copy, an incorrect interpretation, and deficiencies in our understanding.

INSPIRED AUTOGRAPHS AND SUBSEQUENT COPIES

Inerrancy logically flows from inspiration. It is a consequence of inspiration. Therefore, whatever the inspired authors wrote (i.e., their original inspired text or autograph) is inerrant. Since inspiration pertains to the author and not to copyists, subsequent copies are without error only in so far as they accurately reproduce the original inspired text. However, copyists can and do make mistakes. This is why Augustine, after encountering "something opposed to the truth," first assumes that his copy of Scripture may be faulty.

Let's apply this idea to the minor premise of the "litmus test" argument. In order to function correctly, the litmus tester must first be able to demonstrate that the difficulty was also present in the autograph. If this cannot be done, the "litmus test" cannot function as a legitimate test.

Christians are well aware of the integrity of the New Testament. There are literally thousands of manuscript copies, fragments, and quotations available so as to ascertain with a high degree of accuracy the text of the autograph. The Old Testament is a different story. Even after the discoveries at Qumran there remains a large gap of time between the date of composition and our earliest copies. Moreover, there are fewer copies available to work with. If a copyist error occurred early in the copying process, it is quite possible that we might not be able to demonstrate he made the mistake based on textual evidence alone.[650] The Deuterocanon, although closer to our time, has a much shorter period of circulation within Judaism (roughly from 250 BC to AD 132) being preserved afterwards mostly by Christians. Even after the manuscript discoveries at Qumran and Cairo, textual critical problems still persist, especially with the books of Tobit and Judith.

Since copyist errors cannot always be identified and demonstrated, the "litmus test" argument can and will produce false negatives.

THE PROBLEM OF INTREPRETATION

Inspired inerrant texts can also be erroneously interpreted or, as Augustine put it, "the translator has not caught the meaning of what was said." The error, therefore, is subjective (the fault of the interpreter), not objective (the fault of the text).

In these cases, the text may appear to be in error because it is being interpreted in a way contrary to how the author intended it to be understood. One classic example is Jesus' statement that the mustard seed is the smallest of all seeds (Matthew 13:31-32, Mark 4:31). If one takes these words to be a scientific statement about the germination of all plants, it would seem to be in error since the epiphytic orchid's seed, which lives in the rainforest, is much smaller than the mustard seed. In fact, it's so small that it can hardly be seen by the unaided eye. But this couldn't possibly be the author's intent. Had Jesus said the seed of the epiphytic orchid is the smallest of seeds, it would have been unintelligible to his first century audience. How could a first century Jew know about a microscopic organism from a rainforest? The whole point of His lesson would be lost. Jesus was not speaking scientifically, *per se*, but was referring to the smallest of seeds sown in the region, which was probably the black mustard seed (*Brassica nigra*). The error is with the interpreter, not the text.

Another example of an interpretation error is Luke 14:26, "If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple." If someone interprets Jesus' words in their plain literal sense, it would appear that Christ is commanding His disciples to violate the commandment, "Honor your father and mother…" (Exodus 20:12, Deuteronomy 5:16, Matthew 15:6-9, 19:19; Mark 7:10, 10:19; Luke 18:20, Ephesians 6:2). Did Jesus commit a moral error? Of course not. There are a number of different solutions to this objection such as the possible use of hyperbole to convey his point. The use of hyperbole is for rhetoric effect, to emphasize a point through exaggeration, not to give a literal command. Therefore, if Jesus is employing hyperbole in this passage, the difficulty disappears.

Other examples can be given such as poetic passages being misinterpreted as scientific assertions, metaphors and analogies being understood as statements of fact, and so on.

Verifying inerrancy requires interpreting the text in accord with its original intent. But it is possible for us to be mistaken about the author's intent, which means the "litmus test" is subject to error as well.

THE PROBLEM OF LOST DATA

By far, the most difficult limitation to overcome is the problem of lost data or as Augustine put it, "I myself have failed to understand it." Our knowledge about the surrounding historical context of a passage may be limited, faulty, or even erroneous.

Jewish and Christian revelation takes place in history. The Scriptures are embedded in time and reference real historical events. But despite advances over the past few centuries, our understanding of ancient history still remains imperfect, fragmentary, and perhaps even distorted or erroneous. These imperfections in our knowledge may make the text appear to be saying something in error when it really is not.

A good example of how lost data can produce a false negative is found in the Gospels' description of Jesus healing of the blind man at Jericho. Each of the three Gospels describes this event in a seemingly contradictory way. Luke states that Jesus met the blind man while going into Jericho (Luke 18:35). Matthew states that Jesus met the blind man while leaving Jericho (Matthew 20:29), and Mark states that Jesus met the blind man when he had gone to Jericho and was leaving (Mark 10:46). If this were all we knew about the situation, it would appear that the Gospels contradict each other.

A solution to this difficulty is not found in the Bible, but in archeology. There are two cities of Jericho located next to each other, an older Jericho and a newer Jericho. The difference between the three evangelists, therefore, is only a matter of perspective. For one, Jesus was leaving one Jericho. For another He was coming into the other Jericho. For the third evangelist, he was crossing from one Jericho to the other. This archeological fact shows that all three are correct and that no error occurred. But what if we didn't know about the two cities of Jericho? What if archeology had never discovered two cities? A person applying the "litmus test" would conclude that the Gospels had erred and there would have been no way to prove otherwise.

Another difficulty may be in how data is communicated. A document may present perfectly accurate historical information in a fashion that is different from our own and in a manner that we do not understand. Our lack of appreciation of how the ancients conveyed history (such as their use of literary devices, figures of speech, etc.) can also make accurate statements appear to be false or erroneous.

God never promised to preserve all the historical and geographical data needed to resolve every difficulty. Since facts can be lost and forgotten, it may be impossible to verify inerrancy and resolve every difficulty in every instance. *But this is precisely what is needed for the "litmus test" to work properly*. Every difficulty needs to be solved, otherwise, the difficulty will be considered an error and the text will be rejected. But as Augustine and common sense shows, inerrancy is not always verifiable, even with the Protocanon.

THE IMPLICATIONS OF INSPIRATION

Protestant apologists and scholars who specialize in the field readily admit this point. For example, P. D. Feinberg in the *Evangelical Dictionary of Theology* states essentially the same thing:

> "*Inerrancy is not presently demonstrable.* Human knowledge is limited in two ways. First, because of our finitude and sinfulness, *human beings misinterpret*

the data that exist. For instance, wrong conclusions can be drawn from inscriptions or texts. Second, *we do not possess all the data that bear on the Bible.* Some of that data may be lost forever, or they may be awaiting discovery by archaeologists. By claiming that inerrancy will be shown to be true after all the facts are known, one recognizes this. *The defender of inerrancy argues only that there will be no conflict in the end.*"[651]

How does the defender of inerrancy know that "there will be no conflict in the end?" He knows it because inerrancy is a consequence of inspiration, which is known through the lawful use of deduction mentioned earlier. The truth of that deduction is stronger than our ability (or inability) to verify it. Therefore, the fact of inspiration supplies what is lacking in our ability to verify inerrancy.

TWO DISTINCT INTERPRETIVE LENS

If a difficulty is found in an inspired text, the inerrantist is assured that ultimately in the end, when all the facts are known, there *is* a solution regardless if he can find it. The believer, therefore, submits his intellect to God's word knowing that a solution exists.

This is readily admitted by Protestant scholars such as R. A. Torrey who, for example, advises bible students that encounter an insurmountable difficulty in Scripture:

"…Recognize the limitations of your own mind and knowledge, and *do not for a moment imagine that there is no solution just because you have found none*. There is, in all probability, a very simple solution, even when you can find no solution at all."[652]

Likewise, Norman Geisler in his *Big Book of Bible Difficulties* says:

"No informed person would claim to be able to fully explain all the Bible difficulties. However, it is a mistake for the critic to assume, therefore, that what has not yet been explained never will be explained. When a scientist comes upon a anomaly in nature, he does not give up further scientific exploration. Rather, he uses the unexplained as a motivation to find an explanation. No real scientist throws up her hands in despair simply because she cannot explain a given phenomenon. She continues to do research with the confident expectation that an answer will be found. And the history of science reveals that her faith has been rewarded over and over… Likewise, *the Christian scholar* approaches the Bible *with the same presumption that what is thus far unexplained is not therefore unexplainable*. He or she *does not assume* that discrepancies are contradictions. And, when he encounters something for which *he has no explanation*, he simply continues to do research, *believing that one will eventually be found*. In fact, *if he assumed the opposite, he would stop studying. Why pursue an answer when one assumes there is none.*"[653]

Just as the scientist's "faith" in a rational, orderly, knowable, and explainable universe provides the grounds for the confident expectation that a solution to a scientific difficult must exist, the Christian scholar's faith in the inspiration of a text provides the grounds for the confident expectation that a solution to a difficulty must exist. The scientist's and the Christian scholar's "faith" does not permit him, as Torrey says, "…for a moment imagine that there is no solution just because you have found none."

If, however, a Christian scholar does not hold to his foundational beliefs, a very different interpretive lens is used. No longer is there a confident expectation of a future solution, but rather the expectation is that whatever appears to be an error is an error. There is no reason to believe otherwise. Furthermore, as Geisler correctly notes, "… if he assumed the opposite [that no solution will eventually be found], he would stop studying." Why waste years of your life attempting to explain the unexplainable?

Unlike the interpretive lens used for inspired books, there is no submission of intellect to the text since it is not God's word. The Augustine quote illustrates this point nicely. When Augustine found a difficulty in Scripture his critical investigation focused on external factors that could have produced the difficulty (i.e., faulty manuscript, misinterpretation, faulty understanding). But when Augustine read documents that are not inspired, his criticism focuses on the text itself. There is no submission of intellect the text, rather the document is submitted to Augustine's intellect to decide whether it is true.

This is why Protestants do not (and cannot) approach difficulties in the Protocanon the same way they approach difficulties in the Deuterocanon. Their belief in the inspiration of Protocanon rightly rules out the possibility that a difficulty is a true error. The believer can never say, "This document has an error" because its inspiration guarantees that ultimately, despite all appearances, when all the facts are known, "there will be no conflict in the end." The Deuterocanon, however, is different. Since Protestants do not consider it to be inspired, there is no submission of intellect nor is there the expectation that a future solution exists. Therefore, difficulties in the Deuterocanon are generally viewed as obvious errors. No further investigation is needed since there is no reason to believe it will yield different results. The question of inspiration, therefore, determines whether a document can be said to have an error or an error only in appearance.

BEGGING THE QUESTION

What this means is that the results of the "litmus test" are essentially rigged. It begs the question by assuming at the outset the conclusion that it is trying to prove, as can be seen in the following outline:

P1. All inspired Scripture is inerrant.

P2. This document [not being inspired Scripture] has an error.

:. This document [not being inspired Scripture] is not inspired scripture.

Let's look at the truth of each premise. The major premise (P1) is undoubtedly true. The minor premise (P2) can *only be true* if the document is already presumed not to be inspired Scripture. Otherwise, it would be saying that "This document [which is inspired Scripture] has an error," which would contradict the major premise (P1) "All inspired Scripture is inerrant"! In other words, the major premise (P1) and the minor premise (P2) *cannot both be true* if the document in question is considered inspired. Therefore, the argument (in order to preserve the truth of both premises) *must presume at the outset* that "this document" is not inspired scripture. But the whole point of the "litmus test" is to determine a document's inspiration!

This is why I say the "litmus test" is rigged. Whenever someone claims that a document contains a true error they are already professing their belief that the document is not inspired by that very statement (since inspiration rules out the possibility of the presence of a true error). Then based on their predetermined belief that the document is not inspired, they see a "true error" in text and reason from that "error" that the document must not be inspired.

The question of inspiration must be settled first. There is no way around it since the question of inspiration alone supplies the needed datum to correctly distinguish a true error from an error only in appearance.

DEADLY CONSEQUENCES

This is why Protestants see only difficulties in the Protocanon and obvious errors in the Deuterocanon. But if the "litmus test" is permitted in principle, there is no reason why Christian scholars, who doubt inspiration of Scripture or are willing to set aside their Christian convictions, will also use the "litmus test" to verify "true errors" in the Protocanon as well. Indeed, the Protestant theologian Eduard Ruess back in 1884 saw this prospect when he wrote:

> Not one of these ardent champions of the purity of the canon foresees that criticism so puerile, so unworthy of the subject, and so pointless will end in showing to superficial and scoffing minds the ways and means of sapping the authority of the whole Bible; and that the scoffs thrown at the head of the little fish of Tobit, will sooner or later destroy Jonah's whale.[654]

By admitting the validity of the "litmus test" in principle, Protestantism has opened the door, or, as Ruess put it, showed "superficial and scoffing minds" the "ways and means" of undermining the authority of the *whole* Bible. So-called "High Criticism" has done just that. The "litmus test" gave unbelievers "scholarly" cover to make it appear that they were using an unbiased and objective scientific method to uncover "true errors" in the Protocanon, so as to justify their unbelief. And it gave Christian doubters, who are willing to set their belief in inspiration aside, the means to justify their doubts. All this is accomplished because of the failure to recognize that the "litmus test" really isn't a test at all; it's a statement of belief (or unbelief).

ANTI-PROTESTANT

In addition to the sheer destructiveness of the "litmus test" argument, it ought to be particularly odious to conservative Bible-believing Protestants because it also violates one of the most fundamental principles of Protestantism, *Sola Scriptura* (the Bible Alone).

Different Protestants hold on to different versions of *Sola Scriptura*, but the most widely accepted (and the strongest) version runs like this: The Bible is the highest and final court of appeal for all theological questions. Scripture alone is the norm that sets all Christian norms and the standard that sets all Christian standards. Nothing is above Scripture, so as to judge it, rather Scripture judges all.

When someone says, "I will accept a book as the inspired word of God only after it first passes, to my satisfaction, my own critical and somewhat defective investigation and then will I submit to it as the word of God." He or she has effectively placed themselves above the word of God. They have become the norm that sets the norm of Scripture, which, in turn, sets all other Christian norms.

Sola Scriptura attempts to place Scripture above all authority, but the "litmus test" does the opposite; it places everyone's own personal scruples above the Scripture so as to judge it.

The true and authentic canon of Scripture is not constructed by way of a "litmus test" argument or some other arbitrary and subjective method. God determines the canon by inspiring a set number of books that were handed on to Christ's Bride, the Church, as its sacred texts. The Church, therefore, it not "over the Scripture," but rather it manifests the true canon to the world. The true canon is an objective reality that is received, not a subjective choice to be made. The true canon, therefore, is found by consulting Christ's Church not by engaging in an arbitrary, subjective, and faulty examination like the "litmus test."

OBJECTIONS AND ANSWERS

OBJECTION #1: Probability is nothing to laugh at. Most of what we know lacks absolute certitude and most of the things we do are based on probabilities. Moreover, there are things in the Deuterocanon that are so blatantly false that there really can be no doubt that they are true errors and not just errors in appearance.

REPLY TO OBJECTION #1: Objection #1 contains two parts that will be answered separately.

First, in regards to probabilities, that objector is correct. There are very few things that we know with absolute certitude. Moral certainty (or sufficient probability) is more than enough to make right judgments about very important issues. My point is that the inerrancy litmus test is more like a wet noodle than a measuring rod. It gives the impression that it is an objective and a scientific approach when it is in fact very subjective and its results are already pre-determined the investigator's views on the

document's inspired status. The bottom line is that the "litmus test" really isn't a test at all.

Second, the objector's statement that there are difficulties that are said to be blatantly false that they must be true errors needs some clarification. What the objector describes as "blatantly false" are the difficulties. All difficulties appear to be opposed to the truth. It is true that some difficulties are big and others are minor. Some difficulties are blatant and readily apparent while other difficulties are subtle. But all difficulties appear to be errors. That's what makes them difficulties!

The objector seems to be so convinced by the *prima facie* appearances of this difficulty that he is willing to condemn it without a trial, which confirms what Geisler pointed out earlier: Why attempt to solve this difficulty when you have no reason to believe there is a solution?

If you consult solid Catholic and Orthodox commentaries and other works on Bible difficulties, you'll find that you weren't the first one to notice this difficulty and that several solutions have already been proposed to solve it. However, your objection brings up a bigger issue.

Since you do not believe the Deuterocanon is inspired, you find a difficulty and label it an obvious error. I believe, on the other hand, that the Deuterocanon is inspired and based on that belief I do not assume, as Geisler says, that "…what has not yet been explained never will be explained" nor do I, as Torrey instructs, even "…for a moment imagine that there is no solution just because…" I haven't found one. "There is, in all probability, a very simple solution, even when [I] can find no solution at all." My belief in the Deuterocanon's inspiration compels me to believe, as Feinberg says, that "there will be no conflict in the end." Our disagreement, therefore, is not so much about whether the difficulty is a true error, but whether the Deuterocanon is inspired. Solving the issue of inspiration will also solve our disagreement on the Deuterocanon's inerrancy.

OBJECTION #2: Your analysis of the "litmus test" syllogism is incorrect. Major and minor premises never agree. That's the whole point of a syllogism. If it were otherwise, we wouldn't be unable to prove anything. Take for an example the following syllogism:

P1. Dogs do not have scales

P2. This animal has scales.

:. This animal is not a dog.

Of course the arguer is going to assume that "this animal" is not a dog (making both premises true). There is nothing incorrect about that. There must be something that distinguishes "this animal" from dogs in order to demonstrate that it is not a dog. The "litmus test" does the same thing.

REPLY TO OBJECTION #2: How one identifies scales is different from one identifies true errors in a text. The presence of scales is known through observation, but the question of inspiration determines whether or not a difficulty, which may have *all the appearances of being a true error*, really is an error. The question of inspiration works

like a gate that either allows or prevents the examiner from reaching certain conclusions.

When faced with a difficulty - that has all the appearances of being an error - our knowledge of the document's inspiration provides us with an essential clue or datum that the difficulty cannot be a true error and that a solution must exist. The gate is opened for a future solution and closed to the possibility that it is a true error.

However, when faced with a difficulty - that has all the appearances of being a true error - in a book not known to be inspired, the gate swings the other way. There is no expectation that a solution exists and the investigator is allowed to conclude, therefore, that the difficulty is a true error.

Therefore, when the minor premise of the "litmus test" argument says: "This document has an error." It shows that the gateway question of inspiration has already been determined and that gate has already been opened to the determination that it is a true error and closed to the existence of a solution. There is no such gateway issues with determining scales on animals.

OBJECTION #3: You are advocating a kind of fideism in regards to inerrancy. Try using your defense against atheists and see what happens. The atheist will point to an apparent error in Scripture and the best you can respond is: "Well, I guess we will never know how to solve this difficulty but although I can't prove it I know it's not a true error." Your approach undermines Christian apologetics!

REPLY TO OBJECTION #3: There are a couple of problems with this challenge.

First, let's be honest. Atheists will see any attempt to reconcile difficulties as a pitiful effort to explain away the obvious. That's going to happen no matter what approach you use because atheists do not believe God exists and therefore they don't believe that God-inspired inerrant documents are possible. His atheism predisposes him to see *all* difficulties as true errors. For this reason, Christian Apologetics is always preceded by Theistic Apologetics because God's existence must be demonstrated first before moving on to other areas such as the claims of Christ and the inspiration of Scripture.

Second, different fields of apologetics use Scripture in different ways. In Catholic apologetics (i.e., discussions between Catholic and non-Catholic Christians), Scripture is used as an inspired source. In Theistic and Christian apologetics, however, Scripture is used primarily as a historical source and since the believer is not appealing to Scripture as inspired writings, inerrancy is really a non-issue. Moreover, historical sources enjoy a great deal more latitude in regards to inconsistencies or other difficulties as long as these discrepancies do not affect the substance of their testimony. Indeed, if there were no difficulties or discrepancies whatsoever the investigator would have good reason to suspect that the authors colluded among themselves to fabricate the story. Once the existence of God is established and Christ's claims to be Messiah and Lord are vindicated then the Christian can proceed to establish and use Scripture as inspired documents. At that point, however, we are no longer in the field of Christian Apologetics, but apologetics between Christians.

Third, the Deuterocanon (like the rest of the Old Testament) is rarely used in Christian apologetics outside of prophecies about Christ. This level of apologetics focuses mostly on the New Testament as a historical source.

Fourth, the objector has also mischaracterized my position. By all means, we must address these problem texts and make every effort to provide unbelievers with solid solutions for these difficulties. It is, after all, our belief in the inspiration of Scripture that compels us to work diligently to find these solutions. That being said, we must also have the intellectual honesty (and humility) to recognize that there are limits to what we know and what we can know. It is possible that some difficulties may be beyond our ability to adequately resolve at this time. Therefore, a document's inspiration should never be determined by our ability to resolve all of its difficulties.

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649. Augustine of Hippo. (1886). Letters of St. Augustin J. G. Cunningham, Trans.). In P. Schaff (Ed.), *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series, Volume I: The Confessions and Letters of St. Augustin with a Sketch of His Life and Work* (P. Schaff, Ed.) (350). Buffalo, NY: Christian Literature Company.

650. There are examples of obvious copyist errors in the Protocanon that are attested to in all the available texts and manuscripts. These copyist errors almost always concern names and numbers.

651. P D Feinberg, Evangelical Dictionary of Theology, ed. Walter A. Elwell (Grand Rapids, Michigan: Baker Academic, 2001) "Inerrancy and Infallibility of the Bible" p. 156. Emphasis mine.

652. Torrey, R. A. (1998). *Difficulties in the Bible: Alleged errors and contradictions*. (Willow Grove: Woodlawn Electronic Publishing), Chapter 3, 2. Emphasis mine.

653. Norman L. Geisler and Thomas Howe, *The Big Book of Bible Difficulties: Clear and Concise Answers from Genesis to Revelation* (Grand Rapids, Michigan: Baker Books, 1992), p. 15-16. Emphasis mine.

654. Eduard Ruess, *History of the Canon of the Holy Scriptures in the Christian Church*, trans, David Hunter (Edinburgh: James Gemmell, George IV. Bride, 1884), 361-362.

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